

WORLD CALL

Convention Number



NOVEMBER 1934

The Sea of Galilee at Tiberius

—Photo by Garner Wells, sold by R. I. Nesmith and Associates

Price 15 Cents

Religion and Welfare Recovery

The world is passing through one of the greatest changes in history. Europe and Asia no less than America are in the throes of epoch-making political, social and economic changes. Our civilization is in danger.

Recognized leaders in all parts of the world agree that unless there can be a strengthening and undergirding of the moral and spiritual forces of the world, the great scientific, economic and social development of the past century may prove of doubtful permanent value.

Civilization is based upon character even more than upon gold, science, or military strength.

The church and religious institutions have always been, are and will continue to be the great builders of character.

Secretary Henry Wallace declares, "The one thing essential is the re-making of the human heart. When

our religious teachers have a fiery yet clear understanding of this, they will, by working on the human heart, so balance the message of the economists and the scientists that we will yet be saved from ruin."

As the result of a series of conferences of executives of church and welfare agencies, The Golden Rule Foundation was asked to name a committee of Catholic, Protestant and Jewish men and women who might by contributive and cooperative thinking propose a program of action that might help to meet the situation.

This National Committee for Religion and Welfare Recovery as now constituted includes 43 bishops, 39 pastors, priests and rabbis, 22 college presidents, educators and editors, 102 national officers of church benevolent boards, and many prominent Catholic, Protestant and Jewish laymen, a total membership of 266.

Religion and Welfare Recovery Calendar

October 28—LOYALTY SUNDAY—for church and synagogue (Jewish services—October 27). "Every member present or accounted for." A nationwide effort on the part of all churches and synagogues, with the cooperation of secular magazines, the daily press, radio, news reel, and other agencies, to secure as nearly as practicable the presence of every citizen in some house of worship—church, synagogue or home.

November—On Loyalty Sunday each cooperating pastor, priest or rabbi may announce a program of Worship and Service for the coming year. This program naturally will be based upon the established policies and program of the ecclesiastical organization with which he is associated.

A cooperative educational stewardship program has been projected for use in so far as it harmonizes with and contributes to the increased efficiency of existing church organizations and programs. This program seeks to augment giving to regular church and welfare agencies by placing before every citizen a threefold stewardship challenge.

- a. Make a *sacrificial gift* to your church or favorite welfare organization—a gift involving a personal sacrifice somewhat commensurate with that which reduced giving to church agencies has forced upon the less fortunate.
- b. Consider the obligations and possibilities of a gift *from capital* either unconditionally or on the life annuity plan.
- c. Make or review *your will*—recognizing, in the disposition of property, indebtedness to church and society.

December 9-16—INTERNATIONAL GOLDEN RULE WEEK—midway between the two feasts of Thanksgiving and Christmas—New Year's, a national FAST. Every church member and citizen who believes in the Golden Rule is asked to make a practical application of it by foregoing some of the customary luxuries of life and sharing with the unemployed and unfortunate who have neither employment nor harvest and for whom there can be no Christmas or New Year's joys, except we practice, as well as preach, the Golden Rule. Each donor may direct his gift to the church or philanthropy of his choice.

December 30—STEWARDSHIP REVIEW DAY, the last Sunday in 1934. Every person is requested to set aside a part of this day to meditate upon the following questions:

1. What have I done with my life during the year just passed?
2. What have I done with my income during the year just passed?
3. What have I done to express my indebtedness to my Creator, to my Church and to my fellow-men?
4. In the light of experience, making use of the personal successes and failures of 1934, what program for living, giving, serving and sharing should I adopt for 1935?

December 31—STEWARDSHIP ADJUSTMENT MONDAY, a day for fulfilling benevolent purposes and reviewing or revising wills.

Our Friends Speak Out

If every home of the Disciples of Christ should suddenly decide to read **WORLD CALL** monthly, it would revolutionize our whole movement and mark the greatest advance among our people in a century.—Homer W. Carpenter, pastor First Christian Church, Louisville, Kentucky.

WORLD CALL sparkles with interest. It refuses to be dull. It humanizes everything it touches. Read **WORLD CALL** and watch your horizon broaden. No home in our brotherhood should be without it.—Roger T. Nooe, pastor Vine Street Christian Church, Nashville, Tennessee.

No Disciple can afford to be without **WORLD CALL** for besides affording brotherhood information, it deals sanely and courageously with issues that make for a Christian world order.—Leila Avery Rothenburger (Mrs. Wm. F.), Indianapolis, Ind.

I regard the **WORLD CALL** as an unusually fine magazine, a magazine worth much more than the price and I do not see how anyone who is interested in the program of the church can afford to be without it.—A. W. Fortune, pastor Central Christian Church, Lexington, Kentucky.

I am enthusiastic about **WORLD CALL** because it chronicles the modern acts of the apostles. It is a witness to their victorious conquests.—Gaines M. Cook, State Secretary, Cleveland, Ohio.

Someone has said, "The most inspiring thing in the world is a cry for help." If this is true, you will receive great inspiration from **WORLD CALL**, for in the last analysis it is a cry for help from a needy world. Read it.—L. N. D. Wells, Dallas, Texas.

WORLD CALL is the advocate of Christ's imperatives to carry on his will and work.—A. E. Cory, Pension Fund, Indianapolis.

WORLD CALL is growing in power. The human interest element is its greatest charm.—H. H. Peters, state secretary, Illinois Missionary Society, Bloomington, Illinois.

Poster Contest

We are happy to announce John R. Boxley, Jr., of Memphis, Tennessee, as the winner of the **WORLD CALL** Poster Contest. Mrs. Ray L. Six of Stillwater, Oklahoma, won second prize. In addition to these, a poster by Horton Hillis, Kansas City, Missouri, received honorable mention.

The winning posters were exhibited at the Des Moines Convention in the **WORLD CALL** booth.

INTERNATIONAL MAGAZINE FOR
DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd. Space used by the Pension Fund is on a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

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Notices concerning change of address should be mailed to
WORLD CALL, Missions Building, Indianapolis, Ind.

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The Threshold

Our Cover

Our cover illustration presents a scene on the Sea of Galilee. The little village which nestles on the shore is Tiberias. The scene which greets your eyes in this picture no doubt often comforted Jesus with its peace and beauty.

The Des Moines International Convention is presented in this issue in several articles and through numerous illustrations. We regret that the magazine has been a few days late in reaching you this month but hope you will excuse us because we waited until the convention was over so as to be sure to give you a complete account of the actions and events of that annual gathering.

We are delighted to present in this number a new author who gives us the high lights of his recent journey to the Orient. As you read this story you will see that this was no ordinary traveler. We hope we may have further articles from his pen in days to come.

Our ministers have all they can do these days to equal, to say nothing of excelling, the quality of thinking which is being done by intelligent laymen. An article upon "The Church and the New Order" to appear soon from the pen of one of our outstanding laymen is a sane and thoughtful analysis to which every Christian would do well to give serious thought.

Some months ago we printed an article in which a wealthy young Japanese leader recited his pilgrimage of faith. In this issue we offer a remarkable sequel to that story. A former missionary who had influenced this young man returned to Japan for a visit. The climax of his three months' journey to the Orient came when he visited this influential young man and received his confession and baptized him. We doubt if any of us have ever read a more thoughtful confession of faith.

Last spring we carried an article on "Brotherhood in Banking." It was the story of how Ellis Cowling and a group of members of our church at Gurnee, Illinois, had started a credit union and how they had been able to rescue several people from the hands of loan sharks by the application of religion to finance. Recently we have learned that this article in the hands of a practical Christian layman was an influential fac-



The New World Brand

*We have shot the last
Shaggy buffalo on the Western plains,
Preempted the last free land—Now it is time
(I have known it long in my heart) for this coun-
try*

*To twist a lariat of us and throw it
Over the ocean-to-ocean-flinging land
And flip its loop across the lifted, crashing
Defiant horns of the wild American spirit
And with a twist around the saddle horn
Drop it to earth, and on its sprawling hide
Burn the clear new-world brand that unto men
Shall be a witness of our heritage
Wherever that great untamable beast shall toss
The stars of heaven on its horns and graze
Across the grassy ranges of the world.*

—Paul Engle in "American Song."

tor in the formation of a similar credit union at Angola, Indiana, and that this offspring is stronger than the parent. "Bread cast upon the waters . . ."

The other day a hot letter from a brother in Florida took strong exception to some things which James A. Crain had said in the "September issue." We turned to Mr. Crain's page in that issue and could find nothing like the statements which he was alleged to have made. When Crain was consulted, he discovered that the remarks to which umbrage was being taken had appeared in the September, 1930, issue. To date we haven't decided whether to be flattered to learn that four-year-old copies of this journal still have the power to move some Floridians to righteous wrath or to be discouraged because it took the point that long to penetrate.

Correction: Last month we credited the Burnand picture of the Lord's Supper to the Religious Tract Society. The copyright is held by Rudolf Lesch, New York.

The Munitions Investigation

A letter from Senator Gerald P. Nye says:

Dear Friend:

I desire to thank those thousands who

have written the committee such encouraging word as has come during late weeks.

I want you to know that the committee means to be most thorough in its work and we will be greatly aided by continuation of the fine spirit which you and many others have made manifest. Success in ventures of this kind is largely dependent upon public opinion.

Thanking you for your encouraging word and assuring you that the investigation will be resumed with great determination in December, I beg to remain

Very sincerely yours,
GERALD P. NYE.

Dear Friends:

I was much interested in the excellent editorial pages in my last number of WORLD CALL. What especially interested me was the paragraph on the meeting of the Congregational churches at Oberlin. They are taking steps in the right direction and I wish that all Christian people over the world would unite against war and against the exploitation of our fellow-men—some active organization such as you speak of. The powers of evil are so strong and are united.

Such things as the munitions racket recently coming to light make one feel that those who love the Lord should be doing more to save civilization. Instead of lessening the support of missions, surely some of the huge amounts people are being taxed all over the world to support and enlarge great navies and armies might be diverted to constructive work such as education and missions. Certainly the better international agreement which would grow up in the absence of a continual flaunting of increased military preparations would tend decidedly to make people think more of their less fortunate neighbors. Instead of regarding all other nations as potential enemies we might look into their circumstances and try to alleviate the widespread distress coming in a great measure as a result of past war and also from erroneous beliefs.

Very truly yours,
ROSE H. GRAY (Mrs. A. C.).
Eureka, Illinois.

World Call
Christmas Crusade
Special Rate till Dec. 31, 1934
\$1.00 a Year

WORLD CALL

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VOLUME XVI

NOVEMBER, 1934

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Hollywood and Crime

WHERE is Hollywood trying to lead American youth? In a recent year sex and crime were the themes of 51 per cent of the feature films exhibited in our motion picture houses. A study made during the first four months of 1934 of 133 pictures revealed 26 plots or episodes built on illicit love; 25 on seduction; 2 on rape; 1 on incest; 25 characters who are practicing, planning or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character. In these same 133 pictures, there were 32 murders (5 justified and unpunished though not committed in self-defense); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading rôles; and 27 leading rôles filled by criminals other than gangsters. These 133 pictures at this moment on our screens show, therefore, "81 major crimes, not to mention wholesale murders in one super-film" and numerous lesser crimes. When the youth of this nation are served vice and crime in the name of entertainment is it any wonder that delinquency and banditry are the result?

The New Life Movement is the most significant movement for righteousness that has come into China since the overthrow of the Manchus.—Alexander Paul.

War Tension Easing

IT NOW appears that Hitler's failure to nazify Austria last summer may have been as decisive a help to European peace as anything which has occurred in years. It brought Russia into the League of Nations as a principal member. It united Europe in its determination that fascism had gone far enough. Today the European air is clearer than it has been at any time since the days when Stresemann, Briand, and MacDonald were in the ascendancy. On the other side of the world the long and dangerous tension between Russia and Japan appears to be easing. Although no final announcement has been made, a tentative agreement appears to have been reached by which Japan would buy Russia's rights and interests in the Chinese Eastern Railway. The key to nearly everything that has happened in Manchuria during the last generation has been railroad politics. With the transfer of this railway, Russia definitely retires from Manchuria and

leaves that rich land to Japan. Although both the Far Eastern and the European settlements contain many elements of possible future trouble, we are grateful that the threat of immediate war is farther away as the world approaches the sixteenth Armistice Day than it has appeared to be for many a long year.

I have had playmates, I have had companions, but all, all are gone; and they were killed by greed and muddle and monstrous cross-purposes, by old men gobbling and roaring in clubs, by diplomats working underground like monocled moles, by journalists wanting a good story, by hysterical women waving flags, by grumbling debenture holders, by strong, silent, be-ribboned asses, by fear or apathy or downright lack of imagination.—J. B. Priestley.

Why Not Negroes?

ARMISTICE DAY annually turns the eyes of the Nation to Arlington National Cemetery, which covers the beautiful hills across the Potomac River from Washington. When it does so it reminds many Americans of the fact that Negroes may be killed in battle in behalf of the United States, but they may not be buried in Arlington. Although Negroes have given their lives in every war this country has ever fought, no member of that race lies in this national cemetery, with one possible exception. The Unknown Soldier may be a Negro.

Why are Negro dead thus shut out? It is not to protect the beauty of Arlington. The smooth green lawn would be just as green on the graves of Negroes, and the lovely flowers of Arlington would not change color. The roots of the noble trees would not distinguish between races, but would continue as now transmuting the bodies of the dead into beautiful new life.

Is it done for the sake of the white dead? No. The dead lie still, each in the place allotted to him. Oblivious alike to storms and sunlight, they rest in peace and merge into the cosmic processes which have produced both white and black from God's common clay. They carry precious little into the grave with them, and certainly they do not carry race prejudice.

For whose sake then, are the bodies of Negro soldiers kept out of Arlington? For the sake of the living who cannot bear to admit the truth that under God all races are one. It is to soothe the feelings of those whom race prejudice has so far blinded that they attempt to distinguish between the quality of sacrifice

of two men, each of whom gives the last full measure of devotion.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

—Robert Louis Stevenson.

British Labor Policy

THE British economic system, which President Roosevelt recently praised in a radio address, will be fundamentally changed if the Labor party wins the next election, which now appears possible. According to the platform of that party, its first move on coming into power again will be to have the government take over ownership and control of all transportation systems, industries, banks and all land. It proposes to pay a fair sum to the present private owners, but it will then conduct these enterprises through expert boards on which the workers will be represented. The statement in which these proposals were outlined contained the sentence, "The economic reorganization and control will take many forms, but public ownership of the primary industries and services is the essential foundation step and on no other terms can such activities be freed from the fatal restrictions placed on them by the vested interests." The recent decision is significant because it marks a complete change in British Labor tactics from "gradualism" to immediacy. It yet remains to be seen whether the vested interests in England, when they have lost the decision at the polls, will turn to fascism and try to keep by force that which they can no longer retain by consent. In this respect it is reassuring to note that since Hitler's "blood purge" of midsummer, the loud ballyhoo of Sir Oswald Moseley, British fascist leader, has faded out into a thin whine.

Capitalism as we have known it is being liquidated under technological pressure. To deny this is to deny the facts of the modern world. It by no means follows that capitalists of the "control" group are due for similar liquidation. It is probable that they will move heaven and earth to control the new economy as they once controlled capitalism. They are forceful fellows with sublime egos. It will be a very different plate of beans, however, and may confuse them much.—Stuart Chase.

Stewardship Plus

THE most dismal breakdown in our current Christianity comes at the point where we attempt to apply Christian ethics to property. Not one Christian in a hundred even pretends to be brotherly with his house, his car, his gold or his bonds. He plays at brotherliness, he may even learn to use the word "stewardship," but he still regards his property as his own. He "conserves his assets," he "protects his capital." He finds his sense of security in things instead of in principles and an adventurous Christian way of life. It is the attempt to maintain this false security which produces that mixture of fear and greed which

rules America, which becomes jittery with "lost confidence" unless the word "profits" is bowed down to morning and evening every week day and spoken of reverently on Sundays. It is time Christian people recognize this attitude as imprudent, shortsighted and sinful. Jesus urged different standards than we do. Of the rich young ruler he asked that he sell his goods and give the money to the poor and then come and follow him. Here was no mathematical division of duty into a tithe. Here was no urge to inflate the ego and lull the conscience through philanthropy. Jesus' challenge was to get rid of that which was enslaving him and come and do something more important than merely playing nursemaid to dollars. It was to build on a new principle altogether. This young man was busily engaged in saving that upon which he thought his life depended. Jesus taught men to lose their lives in order to save them. He said that it was better to give than to receive. He is still right. It is better religion, and it is better economics.

We are what the past has made us, and in the success or failure of any plan, our character will have the final word.
—James Truslow Adams.

Rural Religious Education

In no field of Christian thought and practice has more progress been made in recent years than in religious education. The remarkable success of the young people's conference movement, to mention only a single phase of a widely varied program, is evidence of a tremendously vital force at work. But in one great area there is still room for pioneering.

Religious education must take a different direction if it is to reach the rural church. The rural church should be approached as a rural church, not as another small church. It is the locus for problems of a distinctly agrarian nature, pertaining to country life as a way of life. Religious education must discover the folk school and gear in with enterprises of that character in America. It could within ten years become as profoundly effective in Christian adult education as it has in the young people's conference movement. It must discover a technique of cooperation in such character-building enterprises as the 4H club work. It must sit at the feet of the deeply religious men who are working in the cooperative movement in America and evolve ways of integrating that technique into its program. The field is new, needy, and as yet unexplored.

Hasty resentment and unreasoning rancor may perhaps be expected of special groups, but when authorities surrender to those groups, adopt their rancor and resentment, and tolerate their methods of reprisal, they abandon processes established by our history. Such an abandonment, in defying traditions, injures more than its victims.—Oliver Wendell Holmes, retired Justice United States Supreme Court.

C o n g o

The Youth Among Nations

Abridgment of an Outstanding Convention Address

EMORY ROSS, secretary of the Congo Christian Council, held a vast evening audience of the International Convention in Shrine Temple, Des Moines, spellbound as he delivered this address on "Africa Today." Not once did Mr. Ross move from behind his pulpit, but with clasped hands spoke with deep sincerity of the land known so well to him. Heavy set, with graying and thinning hair, he had just returned from a trip into the Congo country with Dr. John R. Mott, chairman of the International Missions Council, and Dr. Robert M. Hopkins, secretary of the World's Sunday School Association.

Two things stood out in his address. One was the inescapable fact as presented by much evidence that Americans are tied to the Congo, "whether they know it or not." The other was that action is being taken in the Congo to prevent overlapping and competition between the mission stations, and so they are planning to take a single name for the mission stations there and it will be "The Church of Christ in Congo."

Mr. Ross stated that even the Africans do not know Africa, and that the Congo is the world's infant, the last great sweep of land to be opened for exploration. It was the far-flung name of Stanley that came to his lips as he suggested the man who had made the first successful venture into that far-away land. Before him no one, of the six who had tried, came out alive from Africa. It was in 1877 after 999 days of hazardous travel that Stanley emerged at Banana on the west coast, while all the white men and one-half of the natives who had started with him were "white bones bleaching across that black continent."

Today, descendants of those first cannibals found there are manning the telephone exchange, operating boats, and in charge of motor-controlled spinning mills, the only such plant in Africa. The first generation of sons of the medicine men are today using microscopes, and assembling a monoplane from thousands of parts sent from across the sea.

In 1908 the Belgians secured a country of vast natural resources in the Congo—copper (the ore there is 46 per cent pure), all of the world's supply of cobalt, without which high-speed tool steel could not be made, all of the world's radium, much of its ivory, gold and cocoa. The Congo has 22 per cent of the total potential water supply of the world.



Emory Ross

In speaking of economic and social problems, Mr. Ross said that he had "been with the American Negro in Africa, the African in America and both in their native land," and that any change of attitude in reference to race relations is promptly registered in Africa as well as in America.

Today there are eleven hundred missionaries in Africa, six nationalities, in two hundred sixty-seven stations, and "there is an indigenous, vital, virile church of Christ in the heart of Africa."

He suggested four seemingly insuperable difficulties that have been met by the workers there, viz.: first, disease caused by poor food and the wild animals; second, language, including fifty languages and dialects; third, mobility of a mass of people; and fourth, depression, which has increased difficulties. He paid special tribute to the courage of both the missionaries and the native workers.

Mr. Ross said that years after Protestantism entered Congo the Catholics came in and worked with the Protestants for forty years in harmony. Then a revolution occurred in the thinking and action of the Roman church, which produced a liaison between the Belgian government and the Catholic church. The Roman church now has a monopoly of education. In the last eight years Catholic missions have doubled their number. They do not believe in cooperation any more. There have been persecutions in the Congo in recent years resembling the Dark Ages, and although the Belgian government intervened to stop such practices at the request of the Congo Protestant Council.

"The future of the Protestant work is in a serious place," Mr. Ross stated. "Nowhere else has the government abdicated in fields of education. In the Congo the only education the natives can get now is by help of state-aided Catholic schools or church-aided Protestant schools."

A single name for the Protestant church in Africa has been proposed. Two hundred missionaries unanimously approved the choice of the name of "The Church of Christ in Congo." The home mission boards will soon have this action to consider.

"Africa looks for signs of friends in the West and sees none except in the followers of Christ. . . . Congo, the youth among nations, is come seeking among you. Give it friendship, give it guidance, give it Jesus! There is yet *just time!*"



A Rich Young Ruler Who Did Not Turn Away

By JOSEPH BOONE HUNTER*

TWELVE years ago a wealthy young Japanese student joined my Bible class in Tokyo. This summer I visited Japan after an absence of several years, re-

ceived his remarkable confession of faith in Christ and baptized him. The story of the slow growth and the rich harvest follows.

One afternoon a dozen years ago a young man came to my room in Tokyo and asked if he might become a member of a Bible class which I was then teaching each Sunday morning in the Y. M. C. A. of the Imperial University. The class was composed almost entirely of students in the graduate law school. I saw at once that this rather frail lad was keen and sincere and possessed already an unusual mastery of English. We were studying the Gospel of Luke. The social and economic demands which Jesus exacted challenged this young man, for he was already the heir to a fortune which had come to him as the eldest son when his father died. He had seventy-five or a hundred farms with as many tenant families. These farmers now looked to him, just as their fathers and grandfathers had looked to his father and grandfather, for counsel in the matter of marketing their rice, the education of their sons, and the marriage of their daughters. Upon graduation from this highest institution in the Sunrise Kingdom this young man, Mr. Teishin Yoshida, went back to his magnificent home, a mansion which has been the ancestral dwelling for more than four hundred years, and became a professor in a new university which had been established in his province.

Our correspondence since my return to America eight years ago has been frank and straightforward though rather infrequent. His discussions of the trends in the thought of young Japanese and his criticism of their many social theories have been the most penetrating messages which I have read. When planning my summer study tour and arranging interviews I wrote to ask if I might visit him. There came a reply which apologized for his long silence and stated that he had been ill and confined to his bed for two years, but insisted that I must come to see him. Because of my long stay in China and the fact that I preferred

to visit this man at his summer cottage in the mountains where I would be able to meet many other friends also, our visit was postponed until my summer sojourn in the Far East had practically come to an end.

When I finally called on Mr. Yoshida I found him happy and much stronger than I had feared after his two years of battling with this enemy, tuberculosis. His physician prefers that he refrain from talking much, so he had written for me a statement regarding some of his religious ideas. I shall quote from that document:

Dear Mr. Hunter:

I have wanted long since to hear your frank ideas about my attitude toward the churches. I do not belong to any church and have never been baptized in a material sense. There are many reasons why I remain outside the church even though it was I who led my wife as a non-Christian to a missionary to be taught the true faith. Of course I acknowledge candidly the merits of the church and the services which it has rendered and is still rendering. But I think that I, as a young man with some mission for the coming society, can do more things for humanity remaining outside the church than belonging to it, though I do not hesitate to cooperate with it if it contributes to a common objective.

... I do not think that the present church can claim itself to be the sole institution associated for devotional service. Each family, and every other kind of community, should be a unit for that purpose. Worship has little meaning if it is divorced from social activity. Our goal should be to have the church functioning in all kinds of human associations.

The reason why I do not belong to any church is more personal. Everyone with vision will admit that our social institutions, especially on the economic side, need some fundamental reforms. Now if a man holds radically different ideas from the average member of a church regarding the ultimate goal of our society, he can hardly feel at home in the association, especially if he tries to put his ideas into practice. Because, sometimes what he considers to be a supreme duty to his conscience will be regarded by people generally as the upsetting of their comfortable daily order, especially when his position affects their ideas about social justice. Robert Owens is a good example. From the moment that his conduct showed that he was not a mere philanthropist but a radical reformer, the attitude of his admirers changed entirely. So long as the church is maintained by the average conservative person, I would be a nuisance to it, for my presence would sometimes discourage financial help from capitalistic circles.

... I interpret baptism in spiritual terms: that is, the negation of one's former self and to be devoted to Christ's cause. But human nature always needs some symbol in the form of ceremony. And if the ceremonial baptism does not entangle me into church membership, I should like to be baptized by some clergyman who understands my ideas. For this purpose my expectation is only anchored in you, Mr. Hunter. But I do not wish to cause you any trouble, since I do not expect you to agree with my heretical opinion.

This long letter was written in two days after occasional rests, in the hope of confiding my abnormal ideas to my dear former teacher in the Bible class.

Your former student and friend,

(Signed) T. YOSHIDA.

*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas. Formerly a U. C. M. S. missionary to Japan.

I read this prepared statement and then talked for an hour about Jesus, the rise of religion, how the church as an institution came about, the place of ordinances and their origin, the change in doctrinal emphasis from time to time during the Christian era, and what it should mean now to join the church. I asked that he consider what I had said until the morrow and that I would return and baptize him if he desired.

The next afternoon I went to the Yoshida home again. He had written for me his "Confession." How much more it means than the confessions which we so freely make in our churches! Here it is:

My Confession at My Baptism by Rev. J. B. Hunter,
August 12, 1934

To live as a true socialist (by this he meant not a theory of national government, but a member of a cooperative community, a brother to all people), and to lead a genuine Christian life are one and the same, to me. One reason why I long to be a socialist is because I am myself a poor victim of a leisure class. For instance, if my father had lived a life of work with sweat on his forehead instead of indulging in poetry and desultory reading, I should not have inherited such a weak constitution and will power as to make myself crippled in working for society. And I notice the tendency to the same weakness in all the members of my family, my brothers and sisters, and most pitifully of all in my only daughter. I hear that my forefathers were farmers of quite different tissue, robust and strong both mentally and physically. But the accumulation of family property engendered the causes which deteriorate the original stock. And now the stock is so handicapped that it can only live as a parasite of society. So I believe that the liquidation of my so-called independent means is the only way to build up my family in a sound way in the long run. But my present condition makes it almost hopeless to emancipate us from this deadlock. But I think that similar obstacles will hinder most people belonging to the same leisure class to do away with their traditional mode of living. So long as people live for themselves, it is as futile as trying to lift one's body out of an abyss with the hands clutched about his own head. This complete self-abnegation which Paul sought in law in vain, can only be fulfilled in Jesus Christ. And I believe that a true socialist can only be identified with a genuine Christian in this life of hard facts. Thus these two aspirations, to be a true socialist and a genuine Christian, always go together in my mind. And I believe that the only way of emancipation from my present dilemma leads through this narrow gate. May God give me the favor to bear the cross and to live true to the conviction which the Holy Spirit whispers constantly to me.—Amen.

(Signed) TEISHIN YOSHIDA.

I read this confession, meditating upon every line. Here was a rich man, more brave than the rich young ruler who faced this same challenge of Christ and turned away. This man was resolving to renounce his fortune as a selfish possession, use every dollar of it to better the life of his people; he was resolving to get close to the sunshine, close to the soil where his farmers labor, close to Christ whose way at last was clear. I explained the history of baptism, the different practices, the high privilege of identifying oneself with the church through a sacred ordinance by which all the great souls of the church had sought deeper fellowship with Christ. He then explained that he accepted baptism as I had presented it. I called attention to the simple confession which we make and what the terms "Jesus the Christ, the Son of God" mean to me. He said he was glad to make the confession which the churches have made familiar. He had translated into Japanese the long personal confession which he had written for me so that his wife might read it as her confession also, but he said: "It is not necessary but it only confirms our (my wife's and my own) life attitude in the presence of Jesus."

As a part of his preparation for baptism this young man insisted on wearing his ceremonial coat bearing the crest which has symbolized his distinguished family for five hundred years or more—and he is the first to depart from Buddhism and become a follower of Christ. His wife, his nurse, and his maid were the only attendants at this service. We sang "Nearer, My God, to Thee." I had the nurse read the passages which he had selected from Matthew 3:13-17; 7:13, 14. He indicated that he wanted his wife to read the passages from Romans 7:21-25; 8:26-39, and as these were finished he said, "These are the verses which inspire me daily." Then I prayed, perhaps never more earnestly in my life, for certainly I never was in the presence of such deep sincerity—I prayed that God would make us all worthy of that sacred hour, that he would give this young man strength of body and heart to carry

(Continued on page 43.)



Fujiyama, Japan



Elizabeth Jameson
Recording secretary of the
convention

The Des Moines Convention

"The Des Moines Convention marks a very significant advance in the life and cooperative work of the Disciples. Significant as have been the administrative acts of the convention, its chief significance lies in the body of ideas and purposes that have long been maturing and have now

come to find concrete expression. I would comment especially upon the serious and forthright disposition to bring Christianity into realistic relations with the issues of personal and social living, the manifest sense of a fundamental unity that is Christian enough to include differences in viewpoint and attitude, and the unification of all phases of the church's work—educational, evangelistic, missionary, financial and promotional—into an effective, vital, religious operation. One cannot but feel a new breath of vital religion moving in the corporate life of the brotherhood."

There is no doubt that a large proportion of the four thousand or more people who attended the sessions of the International Convention of Disciples of Christ from October 16 to 21 would agree with William Clayton Bower in the above valuation. The third Des Moines convention will long be remembered as the time when our people bravely climbed a steep ascent to a new plateau of Christian unity in noble endeavor and high thinking.

If the convention had done nothing but bring thousands of people together in that rare fellowship which the spirit of Christ and the work of his church produce, it would have been worth the months of planning and work which preceded it. "I've seen people I haven't seen for ten years," was often heard. Since Des Moines is so near the geographical center of the United States, the representation was well distributed from over the nation. New York and Seattle, Minneapolis and New Orleans, and even California and Florida sat down together and planned the building of the kingdom of God.

But rich as the fellowship of kindred souls was at Des Moines, this convention will be remembered for more than that. Momentous decisions were reached

in the business sessions, which occupied a part of the program every day except Sunday. Chief among these were the reorganization of the United Society, the setting up of a plan of unified promotion, and the courageous handling of certain social issues.

The United Society emerged from the convention with a reorganized constitution and a new name. When the actions authorized at Des Moines are completed, it will become the United Society of Christian Missions and Education. This new title is symbolic of the increased importance which the processes of Christian education are henceforth to be given in its work. As expanded, the United Society will include the non-academic work of the Board of Education, thus correlating all age groups from earliest child-

hood through the college age to adulthood in one great and inclusive educational process. It is impossible to overestimate the importance for the future of this consolidation of the educational forces of the brotherhood within an expanded society of missions and education. Willard M. Wickizer's thorough explanations greatly facilitated the discussion of this matter and the revision of the constitution.

An integral and necessary part of this process was the inclusion within the expanded society of the work of the Board of Temperance and Social welfare. Impinging on all phases of a vital Christian outlook in these days are demands that

the dynamic of the Christian gospel be hitched to the task of building a better world. When the processes necessary to complete the merger are finished, the society will be equipped to make its contribution to this mighty end by applying the tremendous power of social education to the pressing problems of war and peace, the liquor question, the organization of leisure for the building of Christian character and the development of the Christian home.

A second and equally important development emerging from the Des Moines convention is the union of all the national agencies of the brotherhood except the National



D. W. Morehouse
President-elect of the next International
Convention



Mrs. Max Mayer

Benevolent Association within a plan of unified promotional approach to the local churches. For years the opinion has been growing that the work of the kingdom would be better served if a way could be discovered through which the various agencies and causes could establish cooperation among themselves. The Wichita convention finally started the move which resulted at Des Moines in final approval of a plan. The proposal which was brought before the convention at Des Moines had received wide discussion in state meetings, before all national boards, through college meetings and in the press. The discussion was thorough and unhurried in the committee on recommendations and on the floor of the convention, so that when the matter came before the convention a fine spirit of confidence had been established. When the plan came to a vote, it passed almost without a dissenting voice. Although it will not be possible for the details to be worked out for months yet, so that the plan can be launched, this move may well prove to be a long stride toward inner cooperation and unity. It will not only save local churches from competitive appeals but will so integrate the approaches to the churches that financial promotion may become in reality that powerful educational force which it has always latently been.

Another unforgettable thing about the Des Moines convention was its deep concern with some of the great social issues which challenge the Christian world of 1934. Perhaps this phase of the convention will prove to be that which will most attract the world outside our own fellowship to the fact that things happened in the capital of Iowa when the Disciples foregathered there. The resolution on world peace probably went further than any Protestant body of recent years has gone toward renunciation of war. "War is pagan, futile and destructive of the spiritual values for which the churches of Christ stand," said the convention. "We therefore disassociate ourselves from war and the war system, and hereby serve notice to whom it may concern that we never again expect to bless or sanction another war."

It then went on record as defending the right of

members of our churches to conscientiously refuse to participate in all forms of military preparation and service, thus giving them the same right to exemption on grounds of conscience as Quak-



John A. Dillinger and Elmer Ward Cole



Willard M. Wickizer

Who presented the Reorganization
Report of the United Society

ers or any other religious body. It condemned military training in schools and colleges, urged the ratification of the World Court Protocol, and urged the government to define the terms on which it would be willing to enter a revised League of Nations.

In the resolution on the race question, churches were urged to study the matter as they face it at

home. It was proposed that our Negro brethren hold their annual convention in the same city and at the same time as the white convention. The attention of future convention arrangements committees was called to consideration of the comfort and courtesy shown to Negro as well as white delegates, discrimination against Orientals and Jews was opposed, and the Japanese Exclusion Act condemned. Many convention goers warmly approved the action of the Board of Temperance and Social Welfare in moving its headquarters in protest against discrimination shown against Negroes at one of the hotels. A strong resolution on the "tragic failure" of repeal, an endorsement of the child labor amendment, and an indictment of the situation in which colored ministers desiring graduate training are being put completed the pronouncements on social issues.

An outstanding feature of the convention was the day given to observance of the sixtieth anniversary of the founding of the woman's work for missions. In the morning Mrs. Ora Leigh Shepherd spoke most challengingly of woman's responsibility and Dr. C. T. Paul eloquently reviewed the six decades of kingdom building. In the afternoon Miss Lela Taylor presented the missionaries of the cross. The six hundred women who attended the sacrificial luncheon where only spiritual food was served will always cherish that sacred experience, and their joy when it was announced that the offering for the occasion was \$1,279.34. In the evening before a great assembly in Shrine Auditorium, Mrs. Max Mayer, leading citizen of Des Moines, and Dr. Cleland B. McAfee, brought unforgettable messages.

(Continued on page 28.)

Light on the Coasts of Asia

The Story of a Recent Journey

By JACK FINEGAN*

THROUGH blue tropic seas our ship brought us to Singapore, that great city of the Straits Settlements, lying within seventy-five miles of the equator. It is always humid and usually very hot here, with hardly any seasonal change. The city lies on an island just off the southern extremity of the Malay Peninsula, being less than half a mile at the point where the strait is narrowest from the opposite lying native state of Johor. Singapore lies midway between India and China, and Sir Stamford Raffles, who selected and gained the location for Britain in 1819, had certainly something of the genius of Alexander the Great for choosing intersecting points of empire. A few years ago 61,000 craft per year were entering the harbor. Here Britain has also her \$250,000,000 naval base, but one does not see much of that, and picture taking within even a mile and three-quarters of the fortifications, which includes most of the city, is prohibited. The fine tile mosaics on the walls of the railway station picture the life of the region, native life, tapping of rubber trees, planting of rice, smelting of tin. On a nearby island are the largest tin smelting works in existence, producing annually more than half of the tin output of the world. Chinese are in the majority in Singapore, with Malays and Indians following.

The harbor is particularly interesting with its great variety of boats, ranging from the largest liners down to the small launches and the native craft, freight barges and sampans. So too are the botanical gardens where the monkeys chatter in the trees and descend freely to the roadside. But we are most of all interested in the missionary work and we have the privilege of glimpsing the very fine buildings and grounds of the mission institutions, girls' and boys' schools, Chinese and Indian churches and the homes of their native pastors. We enjoy tea at a mission home overlooking the city. We make our acquaintance with new fruits of the tropics, including the "passion fruit," which is eaten by cutting off the tip and simply sucking out

and swallowing the contents—chiefly seeds! We learn Malay to the extent of at least one word, one useful in address to rickshaw men for example, "piggy" meaning "go on." When it is time for us to "piggy" on our way we are sorry. The waving hands of those who count it their joy to remain at the tasks of the kingdom here grow small and disappear, and the twinkling lights of the City of the Lion drop away behind.



In a Shanghai garden. Do you see the stone footbridge?

One thousand miles northeastward, with Borneo just below the horizon to the right, brings us to those northerly members of the Malay Archipelago, the 7,083 Philippine Islands. Although they are so exceedingly numerous, only 462 of the islands have an area of more than one square mile, and only 342 are inhabited. The islands were discovered in 1521 by that intrepid Portuguese, Magellan, who was slain here, while only one of his vessels finally reached Spain, having circumnavigated the globe. Spain held them from 1542 till 1898. Of the period of American control Filipinos said to me with enthusiasm, "We owe much to America, politically, educationally and religiously." The independence they shall shortly have has been looked forward to very

eagerly and, on the part of many, with Utopian hopes, but it is now being realized that it will also mean very serious responsibilities.

Manila is a clean and well-built city. Dewey Avenue along the bay is a beautiful boulevard, and the buildings of the University of the Philippines are very fine. The walls of the old Spanish city are still to be seen. At Nuremberg, Germany, they make garden down in the bottom of the old moat; here at Manila the moat is used for a golf course. The streets are made picturesque by carts drawn by water buffalo, and by the lacy native costumes of the women.

Missionary friends entertain us, and in the evening we attend an evangelistic tent meeting in a native quarter. A rude tent is set up in a little square amongst the native houses. One hundred and fifty hearers fill the benches and stand about, others remain within the dark houses listening. The speaker is a native preacher and evangelist. He was the nephew of a rich priest,

*Minister, First Christian Church, Ames, Iowa, who recently returned from study in England by way of the Pacific ports.

who disinherited him for his faith. By day he is a successful professional man. Evenings and Sundays he preaches with enthusiasm and attractive power. We talk with other Filipino workers of the church, men and women of pleasing personality, faith and conviction that the work of the church will go forward.



The rice harvest in Japan

It is 640 miles northwestward across a typhoon-swept sea to Hongkong. Hongkong is really the name of the island, and the city upon it bears the name Victoria. The port was ceded to Britain in 1842, and by a lease for 999 years it also controls the peninsula of Kowloon opposite. "Hongkong" is properly *Hiang-Kiang*, the place of "sweet lagoons." The harbor is particularly beautiful. The island is mountainous and slopes sharply up to the apex known as the "Peak." The esplanade paralleling the harbor is the commercial street and back of it are the picturesque Chinese shop streets. Competition is keen and the merchants hang out many gaudy banners, covered with Chinese characters, in advertising. Ten minutes up the hillside are public buildings and gardens and on up the Peak are the nice private homes. One street is so steep it is called "The Ladder." Up on the Peak we go with missionaries to tea at the lovely home of a cultured Chinese lady, whose deceased husband, an American university graduate, had founded the mission there. Previously we had seen the mission school and *heard* the pupils studying—for one must study aloud because in Chinese everything depends upon the tone in which the word is pronounced, and there are nine nicely differentiated tones. Many stories are told of the ludicrous mistakes missionaries have made on this account when first attempting to preach in the language. One thought he was urging his audience to lean upon "the staff of life" but it turned out that he was saying instead "the chief of devils." At the kind missionary's luncheon table we heard not only such tales, but learned also of his method of work, not accepting official positions in the Chinese church organization, but seeking simply to be adviser and helper as they built up their own autonomous work.

Eight hundred miles up the coast we called at

China's chief commercial city and the port for the Yangtse Valley, Shanghai. Out at sea one passes through frequent patches of thick muddy water, where the great river currents are sweeping out. The ship waits until high tide to cross the sand bar, then steams an hour up the Whangpoo River to the harbor. There were British warships at Hongkong. Here there are American and Japanese.

The central part of the city comprises the French and the International or British and American settlements, which are partly governed by the foreigners themselves. Here there are fine buildings in the western style and brightly illuminated streets. Repeated disturbances in the French Concession, caused by the authorities proposing to make a road through an old graveyard, are recalled when one is in the country and sees the very numerous mounds in the fields which are family graves. Plans are under way by which the Chinese hope to shift the center of gravity to a new and modern but thoroughly Chinese "Greater Shanghai" somewhat further down the river and in the neighborhood of the present university. The first building of the new civic center there, the Mayor's Hall, was just completed, and is shown with pride. It is truly Chinese in architecture, with great sweeping upturned roof and brilliantly colored ceiling and walls. The statue, significantly and for the first time in Chinese clothes, of Dr. Sun Yat Sen, the father of the Chinese Republic, stands opposite. Such stirrings of vigorous new life are to be found, we were told, all over China. The opinion was expressed that the national feeling of the Chinese people is strong and deep, and while territory may be taken away during the present weakness of the government, it would not be permanently lost.

Across on the other side of Shanghai is the native city, which was formerly walled. The fish market provides a malodorous entrance. In the maze of streets even our Chinese friend and guide loses his way. We visit the city temple, a shrine of modified Buddhism. The entrance is so crowded with things for sale that the grotesque carved beasts at the doors and the carved roofs are scarcely to be seen. In all the halls within



The busy harbor of Singapore



The forest of masts and fishing nets in Tsingtao harbor

bays. Fishing boats move on the lagoons. Workers toil with bent backs in the tiny, immaculate fields. In the background are the pine-covered hills.

The men of Japan have largely adopted western dress, the women seem mostly to retain Japanese costume, in which they constantly remind one of bright butterflies. Around the kimono is wrapped the obi, an ornamental sash a foot and more wide and yards long, which is tied in a large bow at the back. Objects are readily tucked into its folds, and the

there are sellers of incense, candies and silvery appearing paper money, and at one place we see them actually hewing out new wooden idols. There are shrines everywhere with gods, among others, of small-pox, measles, wealth and mercy. Before these the worshippers are bowing and burning the incense and paper money. They receive guidance by shaking together many numbered sticks, and drawing one, the number on which corresponds to a certain answer. The inner gardens have striking buildings. One of the walls is surmounted by a long snake-like body with a fierce dragon's head.

The University of Shanghai is an outstanding missionary institution. It has one thousand students, and would have more if they could be cared for, who take grade and middle school and university work. It is one of the five largest universities in east China, all of which, significantly enough, are mission institutions. It has the best equipped science hall in China. It was the first college to introduce coeducation in China, which was done in 1924-25. To walk on the fine campus along the river is to feel that one is at an American university, and the halls and grounds are filled with alert-looking young people. The theological seminary has five on the faculty and at present 13 students. They are planning to teach their prospective ministers a trade or work in addition to theology that, as Paul, they may support themselves the while they minister to a group of churches. We believe that China is not only indebted to the western church but that we shall also be able to learn much from the Chinese interpretation and application of the gospel.

Once again we are cruising eastward and before long we are sighting the volcanic isles of Japan. A perfectly charming panorama unrolls before our train window as the express rushes in from Nagoya to Yokohama. The route lies along the coast. Villages, clusters of houses with picturesque roofs, nestle beside blue

large sleeves of the kimono provide yet more commodious receptacles. Baby is carried strapped on the back, feet held around to the front, this resulting generally in a certain curvature of the legs. The footwear is the sandal, held on by two straps which meet at the front where they pass down between the large toe and the others. The sandal is a sort of cushion, thicker at the heel, or, for rougher wear, it is wooden and supported on two cleats, giving the effect of a little bridge.

In Japan we visited a great institutional church, with a staff of thirty-six secretaries, physicians, nurses, teachers and evangelists, active seven days in the week from eight in the morning until ten at night. A branch of the work is a Christian Center set down in the midst of a crowded industrial district. The missionaries live here, in a charming home built in the Japanese spirit, and the radiance of that Christian home and that Christian work shines down a maze of surrounding streets, narrow and congested, for whose redemption one can only trust in those slow, leavening forces that find their guarantee in God and Christ. How bright the faces of the workers were. How quietly steadfast the faith of the missionaries. How compelling their statement of the "three shining goals" they had raised. "We had a passion to bring men and women into vital relations with God through Christ the unique revealer of the Father. We believed that the only way to create a finer and fairer social order and build a better world was through the building of better men. Second, we yearned to gear our Christian faith into actual life and put on a demonstration of its meaning in terms of concrete action. Third, we had a consuming desire to render a full-orbed service, ministering to the total life of the people of our community."

Somewhere in the world, in Far East or Near East or at home, there is a place for each one of us to be true to similar goals.

Personalities

By FRA EDGARDUS

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Lynwood Rowe

seized by hero worshipers and autograph seekers, this young man's sturdy feet are still planted firmly on mother earth. His achievement in the second game in the World Series, retiring twenty-two batters in order, will go down in baseball history as little short of phenomenal. With eighty thousand eyes focused upon him, millions of ears glued to loud speakers all over the land and his bride-to-be looking on, Schoolboy fought his way to a twelve-inning victory: Detroit 3, St. Louis 2.

* * * * *

James Garfield Warren is a layman who holds the church dear to his heart. He seldom misses a national convention of his communion. He is present annually at the Northern and Southern California Christian assemblies, his home being in Los Angeles; serves on numerous committees, backs up his pastor to the limit, exudes optimism, courage, loyalty. Mr.



J. G. Warren

Warren went to Hiram because of the Garfield traditions, borrowing the money to carry him through. His benefactors in accepting repayment of the loan said, "Do for some other struggling young fellow what we have done for you." There came along a young singer, poor but gifted. Mr. Warren assisted him and gave him an opportunity to continue his studies in New York. The young singer was Lawrence Tibbett! This genial layman is a master of assemblies. He presided effectively at the recent Des Moines convention.

* * * * *

Rhodes Scholarship men are not numerous. They are picked students and must undergo grueling examinations. The late President Bates of Hiram College had a son who made the grade. He acquired both his B.A. and M.A. at Oxford and after a brief experience in the World War went to China in 1920.

Miner Searle Bates has been teaching history in the University of Nanking ever since, and is an expert in the Chinese language. In 1923 he married Lilliath Robbins, a teacher of English literature at Ginling College, also located in Nanking. They have two sons. Professor Bates looks the scholar that he is. He speaks dispassionately and with clarity and conviction. He knows the Far East and interprets it vividly. At present the Bates are home on furlough and the professor is studying the Russian and Japanese languages in old Harvard.



Miner Searle Bates

* * * * *

A leading specialist in the city of Baltimore is the son of one of the first missionaries that the Disciples



Dr. Lawrence Wharton

of Christ sent to a foreign land. He is Dr. Lawrence Richardson Wharton, and he was born in India. His father was G. L. Wharton, his mother the former Emma Richardson, daughter of Robert Richardson, a biographer of Alexander Campbell. Lawrence graduated from Hiram in 1907, taught school for a year, and then was assistant to Edgar DeWitt Jones in Bloomington, Illinois, for a year. Postgraduate student at Johns Hopkins University, he graduated from the medical school there in 1915, specializing in abdominal surgery and gynecology. He was associated for a time with the eminent Dr. Howard A. Kelly.

* * * * *

In 1901 a likely looking boy was baptized at Petersburg, Kentucky, in the Ohio River, where that lordly stream makes a bend between Lawrenceburg and Aurora, Indiana. He was a promising lad with an orator's mouth and bright eyes. His name was Stewart Berkshire. He graduated at Kentucky University with honors, went to Texas, became a practicing lawyer at El Paso. He went into politics, was elected prosecuting attorney and is now highly connected with the Department of Justice in the Roosevelt administration.



Edwards Retires as Missouri Dean

ON THE evening of October 4, 1934, a dinner in honor of G. D. Edwards of the Missouri Bible College was given on the occasion of his retirement, after more than a quarter of a century, from the leadership of that institution. Approximately three hundred friends sat down to the festal board in the First Christian Church, Columbia, Missouri. The program presented wide and varied interests because it represented a man who had touched life at many points. Dean Edwards will continue as a teaching member of the faculty.

For twenty-seven years G. D. Edwards has been connected with Missouri Bible College. First called as a teacher in 1907, he was made acting dean in 1912. In 1914 he became dean, which position he has held until now. Some five years ago Mr. Edwards served notice on the trustees that by 1934 he wished to retire from the deanship and give himself to teaching and the writing of some books. It was in keeping with this request and in honor of these twenty-seven years of unremitting and successful service that the dinner was given.

The new dean, Dr. Carl Agee, presided over the program. Among the distinguished company were Dr. Middlebusch, the acting president of the University of Missouri, several deans and members of the faculty of the university, the members of the faculty of the College of the Bible, Disciple college presidents of Missouri, many ministers from Missouri churches, representatives from other religious bodies, visitors from outside the state and representatives of our brotherhood interests.

After the invocation by C. E. Lemmon, and some beautiful music by members of the church and Christian College choirs, Dr. Walter F. Miller, from the University of Missouri, was introduced and paid a high tribute to the personal character of Dean Edwards. William F. Saye, pastor of the church at Webster Groves, Missouri, and a graduate of the university, spoke for the former students and alumni. Dr. C. H. Winders of Indianapolis, Indiana, who was pastor of the Columbia church for twelve and one-half years, recounted the founding of

the institution, and the calling of Dean Edwards as a teacher. Dr. M. F. Stevens, dean of undergraduates at the University of Missouri, spoke as a representative of the other religious bodies which cooperate with the Bible College of Missouri.

Dr. H. O. Pritchard, representing the National Board of Education and the cooperating educational institutions, emphasized the fact that Dean Edwards has been active in the wider affairs of brotherhood life. He was one of the founders of the Board of Education, and since April 7, 1915, has been its recording secretary. Dr. Pritchard laid particular emphasis upon the ideal for which the College of the Bible stands, namely, the teaching of religion at tax-supported colleges and universities, and stated that the College of the Bible at Columbia is the outstanding success in America of experiments in this field. This is largely true because of the leadership of Dean Edwards. A handsomely bound volume of letters of congratulation and appreciation came from all parts of the world.

Dean Edwards responded, expressing his surprise—the meeting was planned as a surprise—his appreciation, and then interpreted the ideals of the institution. He acknowledged his indebtedness to those who laid the foundations, and introduced W. J. Lhamon who he said had set the educational ideals and standards of the college. Dr. Lhamon served as dean for a number of years in the early days of the institution. Dr. Edwards then paid tribute to the incoming dean, Dr. Carl Agee, and made an appeal for undivided loyalty and support of him. The meeting closed with a benediction by Dr. Lhamon.



Bible College of Missouri

Students Are People!

By LURA E. ASPINWALL*

ON EVERY hand one hears reference to the "student problem": "Students have lost all religion," "What can be done with these irresponsible students?" Nor are college administrators wholly neglected in these questions. They are often painted as persons who care little or nothing for the religious and moral welfare of their students. Yet finding one such administrator is like discovering the proverbial needle in a haystack.

Who are these students who are so often spoken of as an isolated problem something like the fourth dimension, discussed by many but comprehended by very few? Well, they come from typical American homes. For the most part they come from homes that are considered to be above average. They ought then to represent a pretty fair cross section of American life. They are much like the rest of us.

As in all society, there is a large group that is totally unaware of anything except physical and social satisfactions. Then there are the conventional who are good but not good for much. There are also those who pray before examinations or a football game just as their fathers pray for rain in time of drouth or success in business affairs. And there are the alert sincere seekers after truth and high living who gain knowledge and understanding and give themselves unstintingly to causes in which they believe.

It has become the custom to think of students as a

group which is throwing aside all restraints. wants a good time above all else and at almost any cost; is throwing religion overboard and easily allies itself with radical movements.

Since these tendencies are prevalent in all our American living, it is to be expected they will all be found on college campuses.

It is true that students have thrown aside many restraints that seem to them unimportant and occasionally an important restraint goes along. But, in personal and social wholesomeness they will rate well beside any other groups in the country.

A mother, visiting her daughter at a state university, lamented the "commonness" of the students. She even considered withdrawing her daughter from that school because she saw dozens of boys and girls walking arm in arm, hand in hand, or even with the arm of one encircling the other. What she did not see was her own daughter being thus "common" (the word is hers and not mine) as she might have almost any other time than those days the mother was on campus.

To many people of the older generation such evident expressions of affection seem not just in good taste. May they not mark an advance in a wholesome attitude toward sex? Students are good comrades. They play together, study together, eat together and often discuss together frankly things which would horrify their grandmothers. But, nowhere more clearly than in college circles is the line between comradely expression of real affection and "petting" or "necking" more closely drawn. That is not to say that there is no cheap intimacy among students. There undoubtedly is, as in all society. The ideals of the many as well as the few need to be lifted in this regard.

Yes, youth wishes a good time. It should have it. We elders with our roadhouses and grotesque enthusiasms have not always shown them the best ways to enjoy life. Football games, dances, fraternity what-abouts are all cut pretty much after the patterns of the amusements which fathers enjoy. Surely the rush for fraternities can be understood by adults who belong to Elks, Lions, Masons, Moose, Eastern Stars and



Lura E. Aspinwall

WORLD CALL

*National Student Work Director, Disciples of Christ.

Getting Nowhere by Degrees



—World Telegram.

W D. A. R's. As for wishing a good time above all else,
O if the stories told by "alums" about their college days
R are true, the worst stages of the willingness to go any
L length to find excitement and a good time must be past.

D "Students are throwing religion overboard." This,
if true, is sad indeed. But it is a truth and a sadness
C which marks all life and not just student life. Discover
A the percentage of persons of any community who are
L in the churches on any Sunday morning. Compare
the number with students who attend church either at
college or at home on that day and the students will
not come off second best. A comparison of faculty and
student church attendance will seldom if ever incriminate students. A look at the scarcity of high school
young people in our churches may indicate that religion is not always lost after entering college. It may have been lost with the first freedom from parental domination or the first knowledge of science in Junior High School. Or, there may never have been any real religion, only a few little old ideas and beliefs that would not stand the test of truth.



Students bring an indictment against our churches which cannot be ignored. After hours of organized attempt to reshape his religious thinking a student finds his concepts completely changed in the light of accurate knowledge. "Why didn't my church teach me these things?" he asks. "Didn't my minister know?" He feels outraged. He can make the adjustment but the wound leaves a scar which too often becomes a prejudice. It is not easy to forgive a thing which has caused such emotional upheaval particularly in the light of the fact that such wounds are being inflicted continually.

A student is asked to affiliate with the local church. If he is thoughtful he will ask why this is desirable. Upon being told that it is helpful in living the Christian life to belong to a church made up of people of similar ideals, he may remind you of the saying of an old English gentleman: "Our churches are full of people who would be equally horrified at hearing Christianity doubted or seeing it practiced." It becomes the prayer of those who work with students that scars of disappointment and distrust may become challenges which will push students on to work for the realization of the ideals for which they seek.

Older people must realize that students react as they do because of what has been done to them in home, school and church. If they have been taught conventionally to follow the crowd, they will probably do so. If they are so fortunate as to have been encouraged to think for themselves they may get out beyond our depth. The truth will make them also free.

Great cynicism is usually the result of childhood experience of insecurity. It is easy to understand the skepticism of a student who tells you she comes from a broken home and that often as a child she slept with a club tied to her arm so that she might protect herself in case her father came home drunk. To her the world naturally seems chaos rather than cosmos. No need to talk with her about the fatherhood of God. In lesser degrees, friction and insecurity in babyhood and childhood make it difficult for a young person to feel secure in the universe.

Students are like the rest of us, but they are a lot more honest than many of us. We have a doubt. We quickly stifle it. Students more often accept the doubt as the product of some unverified belief and go seriously at the matter of learning the truth. They

are not interested in a religion of "sugar and spice and all things nice," but in a religion of reality. They are not old enough to be inter-

ested in a religion with an other-worldly emphasis. More than likely they are much interested in discovering whether or not this world in which we live may be made a place of happiness.

Students want God all right but very often they want more of God than most of our theologies have made available. In this, too, they are probably like the rest of us, only more honest. You may speak to them of a God back of the world. More than likely they will want to know how you can be sure of anything beyond this world. You suggest that there are evidences in this world which clearly indicate a God whose plans and purposes are being carried out here. A student may accuse you of wishful thinking. But some of them are finding a God in and of this world, worthy of complete devotion. He is a God of reality with whom they cooperate and with whom they are willing to suffer the cross, if need be, in the realization of ideal ends.

In recent years, numbers of students, little groups in many of our colleges and universities, have faced the sneers and contempt of other students but have stood firm in the resolve that they will never bear arms in international war. They have taken this stand because they are convinced that war is destructive of all the finer values of life. Last year a small group of students on one of our campuses defended a Negro boy's right to a place on their boxing team. They reminded the administration that this boy was one of their best boxers, a good student and a good sport. They inquired why, since the school had taken this boy's money for tuition, it should deny him any

(Continued on page 44.)

"A Court Room Trial" of Stewardship

By CLIFFORD A. COLE

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A COURT ROOM TRIAL" is a popular and an effective method of teaching the principles of stewardship. The interest increases till the very end of the "court session." It is not difficult to put on even though it enlists scores of active participants. In the Glendale, California, church it has been used twice, each time over a period of six weeks. In both cases the attendance grew till it developed interest throughout the whole church. The second "session" was followed by a month of voluntary tithing to lift a building-debt burden and the response was an eye opener to the church officials.

This is the way we did it: For weeks in advance we announced that a court trial would be held on Wednesday evenings for six consecutive weeks; that there would be a court room, a judge, a jury of twelve honest citizens, duly empanelled, a clerk of the court, bailiffs and attorneys.

The minister acted as judge. With as much dignity as possible, he presided over the meeting. The Sunday school superintendent was the clerk. Two men were selected as bailiffs to call the court to order, swear in the jury and witnesses and to keep order, etc. Four attorneys were selected who were willing to make a thorough study of the textbooks and of stewardship in general and who were able to choose witnesses and to interrogate, to challenge and to discuss. These men need not be lawyers by profession, of course.

The "litigants" or sides were made up by dividing all the audience alphabetically. Those whose names began with A to L to form one side, and M to Z, the other side. Two attorneys represented either side. This set-up was maintained throughout. Large cardboard signs can be placed to remind "litigants" on which side of the court room they are to sit. A new jury was selected each night by the clerk; there always being one or two who could be challenged, thus creating a little merriment.

The jurors were given slips which contained a statement of the points upon which they were to judge the merits of the opposing sides. These points are explained below:

Following the call to order by one of the bailiffs, "Hear ye, hear ye! The Central Church Division of the Court of Stewardship is in session," the judge, clerk, attorneys and bailiffs take their places, as in a true court room. The names of jurors are read and they are called to the "box." After being accepted they are given the slips and other instructions if necessary.

The judge asks how many litigants have their textbooks. Bailiffs count. Jurors give five points for each book shown on respective sides. Those who have studied lessons are then counted and five points given for each. Then each side presents its "original speaker" who has three minutes to speak on the theme of the evening's lesson. These are judged by each juror on the basis of 100 per cent. A "star witness" is sworn in by the respective sides and testifies. Eight minutes are given to each. Each is questioned by his own and cross-questioned by the opposing attorney. Jurors judge on the basis of 100 per cent.

An attorney is then permitted to ask questions of his "litigants," pertaining always to the lesson. Each question answered to the satisfaction of the judge is given by the jurors five points for the proper side. The attorney for the opposing side follows in the same manner. This should take about 10 or 12 minutes. An original poem is then presented by a "client" for each side and judged on the basis of 100 per cent. Each side is then given four or five minutes in which to quote as many Bible passages, pertaining to the theme, as possible. Jurors will give five points for each quotation.

The attorneys will have secured beforehand the consent of persons from their own sides to give the original talk, to write and read the original poem, and to be a "star" witness. These persons must themselves study the lesson thoroughly.

Following the Bible verses, an attorney from each side will give a summing-up speech of about five minutes. This may be used to convince the jury that his side should be given the verdict or to further impress the teaching of the lesson. Jurors mark these on the basis of 100 per cent.

The jurors add their figures and hand the slips to the bailiffs who assist the clerk in making the averages for the evening. The side having the largest score at the close of the sessions is victor. The verdict is announced by the judge, each night.

We used the textbook *Life as a Stewardship*, by Guy L. Morrill. Any well-selected text may be used.

The sessions lasted about an hour and a quarter and were intensely interesting. We have never been able to put over the teaching of stewardship in a more effective manner. The plan is so adaptable that it may be used in any church and as a preparation for any financial campaign. Much unused talent is uncovered and many are ready to keep a budget which will include the "separated portion" for the Lord.



W. F. Rothenburger

reflect that six score and five years ago, our fathers brought forth on this continent a new brotherhood conceived in liberty and dedicated to the proposition that the Church of Christ is "essentially, intentionally and constitutionally one." Now we are engaged in a great struggle to determine whether this brotherhood or any brotherhood so conceived and so dedicated can long endure. If it can, we shall prove to the world the practicability of the prayer of our Lord. We shall match the courage of our fathers in daring to believe that it is possible to turn the many streams of the divided church into one irresistible current of spiritual power.

W. E. Garrison on Freedom

Freedom for the church and freedom for the citizen rest upon one common foundation. They are beset by the same dangers; they are protected by the same bulwarks; they are, indeed, aspects of one and the same liberty. The freedom of the church is not some special kind of freedom, some favor granted or sought for a particular organization because of its unique character or its claim to a degree of autonomy possessed by no other group within the state. Fundamentally, the freedom of the church is nothing more than the freedom of individuals to think, to speak, to write, to publish, to assemble and organize for the promotion of those measures which they deem important to the common good and for protest against whatever they deem prejudicial to the general welfare or to their own rights.

Edgar DeWitt Jones on Christian Unity

Since last we met in National Convention Dr. Peter Ainslie, distinguished minister of this communion and apostle of Christian unity, has completed his earthly life, and we mourn the passing of this prophet. Peter Ainslie's passion for the reunited house of God began early and lasted until his latest breath. It grew steadily. The flame of it burned brilliantly and never died down. No man among us excelled Dr. Ainslie in his zeal for a reunited church. He made the subject paramount, glorified it, lived and died in order that the road to unity might be mended.

Mrs. J. Warren Hastings on Youth

You tell me you have no youth in your church. They are just not interested in the church and religion, you say. I tell you that they are interested and that there is a hunger in their souls for the spiritual things. True, they are not in our churches, but that is your fault and mine. Youth loves radiant personality, possessing a driving force, and sparkling with life. They follow the person who is apparently getting the most out of living. The average Christian does not have enough of the radiance of Christ to make his living of life contagious; to create in the soul of youth a desire to emulate him. And young people, not seeing the Christ, but seeing Christianity as practiced today, say, "Religion is boring, church is tiring, I think I'll not go today."

R. H. Miller on Stewardship

The most revolutionary shift in the bewildering changes affecting modern civilization has to do with the relation of men to money. Wealth has suddenly moved out from private right

What They Said

Quotations from Convention Addresses

W. F. Rothenburger on Brotherhood

BORN as we were on American soil and cradled in the spirit of liberty it is scarcely an accident that we should find at this time in our history a parallel to one of the crises in the development of our republic. Remembering that crisis and those immortal words spoken at Gettysburg, we too may

to social control. The supreme need of the world is not merely the redistribution of wealth but radical redirection of motive both in production and distribution. And this motive Christianity alone is capable of inspiring and sustaining. Current events are making obvious that civilization cannot be maintained in security and efficiency on the basis of economic motives alone.

George W. Truett on the Ministry

Some of us feel like resigning every Monday of the world. Saturday night we stay awake and brood over our sermons for Sunday, and then Sunday night we stay awake because we got off our sermons so poorly. How often we feel like giving up and turning aside to something else. John Robertson was utterly discouraged in his ministry. One night he tarried in his library and got down on bended knees and earnestly besought Christ, "Lord, let me resign my commission as a preacher and turn to something else." And John Robertson said, "As I prayed that night, late and at the midnight hour, I heard a still small voice in my heart, and that voice said, 'No, John, you cannot resign your commission. You let me re-sign it for you!' And late that night I let Christ re-sign my commission and I have had joy untellable in fellowship with the living Christ."

Stephen J. Corey on the United Society

We are profoundly convinced that the Disciples of Christ have a great mission in the work of the United Society, to preach the gospel, to help bring to fruition and to undergird with spiritual reality the great work so nobly begun by our fathers, to preserve unity and cooperation among ourselves, and to bear testimony to our longing for unity to others, to help strengthen our sense of a vital mission to the world as a people, to preserve and advance the responsibility for a world program in missions and Christian education, to aid the wistful and responsive youth of our day in their longing for a fresh disclosure of God and humanity's need, and to guide and cultivate the spirit of sacrificial outreach toward the world's needy in which lies the heartbeat of vital religion.

Lewis S. C. Smythe on China's Need

Everywhere the crying need of the hour is for men and women. George Sokolsky says the greatest contribution of Christian missions to China has been the development of a new type of man. China needs thousands of such men today. Can we go forward in a comprehensive program to train those young men and young women and give them a place to really serve their people? They have the vision, can we help them to actualize it before they become disillusioned by failure? All former claims to the contrary notwithstanding, we face the greatest opportunity for real service in China today we have had in the history of Christian missions. To face that challenge we now have the smallest personnel and the smallest budget from Western sources we have had in fifteen years. The desperate thing is that the opportunity may not wait!



Mrs. J. Warren Hastings

A. F. Wickes on Church Architecture

Out of the soil, the quarries, the forests and the mines, the very stuff of the earth, man has fashioned shelters for his fellow-men. Man has not been content to have shelter only for his family and a shelter in which to labor, but he has in ages past, sought to build and enclose a space where he could achieve

the supreme experience—the worship of God. Of all the buildings in the world, the most significant and expressive are the houses of prayer. A feeling of deep humility should possess any man who would undertake to mold the shapes that are to house his fellow-men for their supreme experience.

William Clayton Bower on Christian Growth

Here in our present experience with reality is the soil out of which we may hope to discover a convincing and positive Christian faith, based not upon dogmatism, authority, or tradition, but upon a creative experience of working with God in the creation and realization of human and spiritual values. Herein lies the corrective for the sterile intellectualism of Protestantism with its starved emotions. Herein lies a cause that is capable of evoking enthusiasm, enkindling the imagination, and releasing the emotions. Herein lies an advance to the method of Jesus who derived his experience of God out of the concrete experience of his own immediate contact with the life of his time, by the simple and direct method of creative living which the traditions of the centuries have obscured.

Mrs. Ora L. Shepherd on Women and Christ

Christ laid down no rules for women as separate from men. He talked with men and women alike; His teaching for one is teaching for the other. Compare, or rather contrast the teachings of other great founders of religion. Everywhere you will find special teaching about women. Sometimes the teaching is of a very lofty order and can be quoted with pride by those to whom the raising of women's status is dear; sometimes it is base and unworthy. But always there is some special teaching about the virtues, the ideals, the sphere of women. Only in the religion of Christ is this special teaching utterly absent. Only with him do we find that virtue is to be striven for by both sexes, by the whole human race; only in him is there no suggestion that courage, independence, self-reliance and wisdom are to be the special ideals of men, while obedience, submission, subordination, patience and the like are to be virtues of women.

T. K. Smith on the Gospel

We are a gospel people. All the stimuli of our early history as a people pleading for Christian Unity and striving to reestablish the New Testament Church of Christ in all its primitive purity, purpose, and power, were rooted in a passionate love for and the preaching of the gospel. Our ministers were known as gospel preachers. They were peculiar in this respect, since they relied solely on the gospel, emphasizing it to the exclusion of all other creeds. In fact, their desire to acquaint the world with their undivided allegiance to Christ and his gospel found expression in such familiar phrases as "Thus saith the Lord" and "Where the Bible speaks, we speak; where the Bible is silent, we are silent." It is, therefore, all sufficient, eternal, abiding, unchanging; the gospel for today and forever and ever.



T. K. Smith

Finis S. Idleman on Christ's Spirit

Jesus does not offer a method but a spirit. He is working in all that makes for concord. He is not merely a historic figure nor yet a distant divine personality only but a diffused energy that everywhere knits man to his brother. He is all that weaves races and nations and classes into harmony. He is in every act of government that is international in its outlook, in every traveler that makes for understanding, in every missionary who builds bridges of human brotherhood, and in every artist and poet who speaks the universal language. He was in Lincoln as

he said to Frederick Douglass, "We are not a white man and a black man but just two old men weary with our struggles." He was in Edith Cavell at dawn when she said, "I must have more than patriotism. There must be no unforgiveness in my heart."

Grant K. Lewis on the Rural Church

In many rural communities no one Christian body can solve its problem. There may be two or three other churches to be considered. Only a united church can save religion in such a community. The two or three churches so situated must face the problem together. There is no copy-righted solution for all cases. Under such conditions one of our churches is just as guilty as others in contributing to sectarian strife and division. For 75 to 100 years, we may have occupied one of the four corners in the village, pleading with the three others to "come and join us," but it has not worked—nor will it. And for the lack of cooperation and unity all four churches are "passing out." Something else must be tried in such desperate situations. Surely real Christians of whatever name and creed can find a way to cooperate and save religion in rural America.



W. C. Bower

C. F. Cheverton on the Christian College

With the greatest thinkers of our day proclaiming the need of a spiritual center to our thinking, does it look as though Christian colleges would soon be out of date or fail for lack of standing? One of our faults as Christian people is that we have not believed sufficiently in the supreme authority of the Great Master of Life. We have preached his superiority. We have said that his is the only way that can ever bring true success and harmony in the world, and then we have allowed the majority of our young people to study in institutions that pay almost no attention to the way of life that he has proclaimed. As Christian people we need to ask ourselves again whether or not we believe that his is the way of life. And if we answer in the affirmative, let us be honest enough and sensible enough to build and support a program of education that will prove the value of our faith.

James A. Crain on the Present Crisis

A clear line of division is being drawn through the social order. Two sets of social, economic and political philosophies are coming to grips. The line is being drawn by such groups as the American Liberty League, the Durable Goods Institute and the National Association of Manufacturers, who defend such doctrines as individualism, capitalism, the uncontrolled profit motive in industry, the law of supply and demand, the so-called "iron law of wages," militarism, nationalism and racialism. On the other side are millions of men and women who have been denied their rightful heritage—the dispossessed, the under-privileged, the naked, the hungry for a larger and more satisfying life—whose imaginations have been stirred by the new mood which has come over the world.

Kenneth I. Brown on Our First Loyalty

Are we as individuals and as churches resolved to hold as our first loyalty, our loyalty to God, placing it above all other loyalties and heeding it first when conflicting demands are made upon us? This is no idle, theoretical question. Thousands of our fellow-Christians are faced today with the necessity of choosing between loyalty to the state or loyalty to their God. Were there unexplored continents I have an idea that emigrants from many a European country might be making their way to a new Plymouth Colony, suffering hardships for the right to

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Richer than a Lumber Baron

LURED from far Japan by the dream of fortune in America came a Japanese lad of seventeen. In those days the name California meant "Gold Mountain" to millions in the Orient. Arriving with only five dollars in his pocket, he dared to dream of wealth. Perhaps he would become a "potato king" or an "orange king" or even a "lumber baron."

His boat touched shore at Vancouver, British Columbia, and he entered into this new world of adventure through a lumber camp. His first impressions of people on this side of the Pacific were not very favorable. The first two people with whom he had dealings cheated him out of his money. But he met a young Englishman and his wife who taught him to speak English, and later when he had gone southward in search of "Gold Mountain" he found some wonderful American friends among the California orange groves.

Their names were Mr. and Mrs. E. O. Thomason of Covina. The Thomasons were Christians every day in the week. This young Japanese was not simply a "hand" but a person, and soon a friend. Under their influence he came to realize that there are some things in life better than being an orange king or a lumber baron. He studied his new friends. He observed their conduct and conversation. He saw their everyday living. He discovered that the secret of their remarkable qualities was that they were Christians, and he longed to be like them. So he accepted Christ and began growing in Christian life.

This young seeker, now a Christian adventurer, was Kojiro Unoura, and the American friends whose in-

fluence inspired and blessed this young man continued to be his ideal of Christian life. He lovingly calls them his "godparents," for they led him into a life of usefulness and an experience of God in his heart.

Ambition now changed from being rich to being useful. He sought an education that he might serve. He graduated from the University of Southern California and the Pacific School of Religion. He was ordained to the Christian ministry and has served with distinction as leader among his people in California. While a student in Berkeley he was pastor of the Christian church for Japanese in that city and organized a group of college students who were known as the "Grizzly Club." From its membership there came six doctors, one a Ph.D. who is a specialist on the faculty of the University of California.

Mr. Unoura's leadership, the extent of his influence, the range of his interest cannot be fully told in this short story. One would have to visit the Japanese Christian church in Los Angeles and spend much time there fully to comprehend it all. In this center of activity, which is busy every day of the week, one would get a thrill of joy to see all ages coming to this power house to be charged for Christian living. But this pastor's interest extends far beyond this local group. He has studied the economic problems of the younger generation, he has given much thought to their vocational guidance, he has helped to develop a conference for young people which has inspired many, he is a leader among Japanese pastors—and he is a father in a happy home.

—BEN E. WATSON.

The Japanese Christian Institute

By K. UNOURA

PERHAPS the largest Japanese community on the Pacific Coast, in fact in the United States, is in Los Angeles County, Southern California. It is estimated that there are at least 65,000 in this area and that fully 25,000 of this number reside in the city of Los Angeles. In earlier days the Japanese immigrants were almost entirely sin-

gle young men. They needed Christian home influence and friendship, as well as spiritual guidance and wise counsel.

In 1904, Mr. B. F. Coulter, minister of the Broadway Christian Church of Los Angeles, saw a vision and fostered a project, in friendliness, for these homeless young men who were coming in large numbers in those days.



Building of the Japanese Christian Institute, dedicated in 1931

Night school classes were organized for the study of English and the Bible under the leadership of a returned missionary from Japan. The group soon grew because of the evangelistic spirit within it and could not be accommodated within the limited space provided. In 1905 a new center was established, which also served as a home for these young men. In 1907 the Christian Women's Board of Missions undertook the responsibility of this ever growing and worthy enterprise.

On the first Sunday of April, 1908, ten Japanese men organized themselves into a church. The need for a Christian home was becoming felt so strongly that one was established at a new location. In the winter of 1909, work had progressed to the extent that a call was extended to Mr. Teizo Kawai to come from Japan and become the shepherd of this little flock. Work grew more rapidly in the few years that followed and eventually the needs also increased, so that in 1911 the property on Wall Street near the City Produce Market was purchased.

Three years later a three-story brick building, with a basement, was erected on the Wall Street property by the Christian Women's Board of Missions. This building was the Centennial Memorial of the Christian women of this state. In November, 1914, hosts of friends gathered to dedicate this new Japanese Christian Institute. Suitable equipment and facilities were provided for the physical, social, educational, and spiritual growth. Many enterprising young men began to establish their homes in the immediate neighborhood of the Institute. Soon it became advisable to organize sewing and cooking classes for the newly arrived wives of these young men, and a kindergarten was instituted for little children. Many other features of service were added to the program (e.g., dormitory with 17 rooms and 23 beds, cafeteria, barber shop, bathrooms, employment office, library, game room, gymnasium and a chapel) which as we look back add a great deal of color to the story.

Up to this time the Christian Women's Board of Missions had supported the work but in 1919 this work became a part of the United Christian Missionary Society as it brought all mission boards under a united management in that year. No exclusion law was in effect and so a normal flow of the Japanese immigration had continued which helped to add new members to the church. During this period such noted evangelists as Rev. S. Kimura and Paul Kanamori visited Los Angeles, and stayed at the Institute for a number of days, and many men and women were received into



K. Unoura and family

the church. The evangelistic spirit was kept burning and the church life reached its peak. One time the membership was more than 300. In 1923, Mr. Kawai was released from the pastorate of Los Angeles Church to the rural districts of Southern California, and K. Unoura, the present pastor, was called from Berkeley.

Constantly through the years the staff of workers has included "returned" missionaries who for health or other reasons had found it impossible to remain in Japan. Because of their experience in the homeland of these people they have been better able to help in the problems of adjustment to American life. Mr. H. H. Guy was among the pioneers in this work and Mr. B. E. Watson came to work beside Mr. Unoura when he became pastor. Miss Polly Dye, of missionary parentage, who took charge of the kindergarten about this

time, has made an unusual contribution because of her close contact with the homes. The Kindergarten Mothers' Club has helped to bring many of the parents into church fellowship. Miss Dye was also able because of her friends in other churches of the city to help bring about many friendly contacts. Soon after Mr. Unoura became pastor the church became self-supporting while the missionary society continued to support the educational workers.

This period is characterized as a time of rapid development of the second generation, leading to the establishment of the church of the future. The Sunday school grew from a mere handful to an enrollment of 250 and thoroughly graded, the kindergarten reached its peak of 65, clubs and recreational programs were organized for the growing boys and girls. Due to the rapid Americanization of these children, it was often difficult for parents to understand their children. To relieve this situation a Japanese Language School was established in the summer of 1925, which was supported by the parents. This is staffed by a group of teachers whose Christian interest and cooperation help develop Christian character in the children, as well as furthering the graded club work.

These children grew into youth and as the years passed have accepted more and more of the duties and responsibilities of the church. A leader was needed to give full time to the ministry with the oncoming generation of young people, and so in 1930, a graduate of California Christian College, Mr. Charles Severns, a well-trained young man, was employed for this much needed service. By his wise advice and direction, in January, 1933, these young people organized them-

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On the Social Battle Front

Patriotism for Profit

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare



NO SOONER had the Senate munitions investigation begun than it became apparent that American armament makers are as deeply involved in the international arms traffic as those of any other nation. For instance, it has been shown that the Electric Boat Company, an American concern, has an arrangement with Vickers, a British armament concern, whereby the world market for submarines is split between them, the American company receiving a commission of from 40 per cent to 50 per cent for each boat built by the British concern. It was further shown that American submarine patents passed from the Electric Boat Company to Germany through an Austrian subsidiary and that Germany built 300 submarines before and during the war, some of which she used against the United States after we entered the conflict. The American concern sued the German concern for \$17,000,000 royalties, but was able to get only \$125,000. The same company employed the notorious Sir Basil Zaharoff, said to have emerged from the war the richest man in Europe, and paid him commissions amounting to \$2,000,000.

This company was also able to use a United States naval mission to Peru to help sell submarines and to persuade the Peruvian government to grant a concession to an American oil company in order to obtain money with which to pay for them. When the company was trying to persuade Peru to make the purchase, it besought Vickers, its British partner, to sell boats to Chile, with whom Peru was at odds, so that it should not appear that one company was arming both belligerents. Another manufacturer was able to get the promise from the War Department that its secret designs for anti-aircraft guns would be turned over to that company to manufacture the gun for a foreign government, provided the order was large enough. It is charged that the Navy Department even sent the cruiser "Raleigh" to Istanbul to help demonstrate the gun to Turkish buyers.

American naval officers have been loaned to Latin-American governments and these officers have been in close connection with armament and munitions makers

who were trying to sell these governments. It has been discovered that the du Ponts, the E. I. du Pont de Nemours Company, to give the name of the powder makers who began by supplying munitions to Washington's army and have been at it ever since, is tied in with the international munitions and chemical ring. Thus when Soley & Company, Limited, said to control the largest store of small arms in the world—the property, incidentally, of the British war office—found it impossible to attempt to secure orders from Bolivia on account of diplomatic difficulties, its American representative, the American Armament Corporation, was called upon to handle the deal. Imperial Chemical Industries, Limited, a British affiliate of du Pont, was used to send ammunition to the Chaco combatants when the American embargo was announced. The du Ponts received orders during the war amounting to \$1,245,000,000 and paid dividends of 458 per cent on stock of \$100 par value between 1915 and 1918, besides paying more than \$17,000,000 in bonuses to its officers during that period.

Other revelations concern the sale of airplanes to South American belligerents by American airplane companies, the division of the world traffic in arms between the major companies of the principal nations, the arming of Nazis in Germany with American revolvers and machine guns, the existence of a huge bootleg traffic in arms, the partnership between an American airplane company and the Chinese government in the ownership and operation of an air line in China, and the supplying of American officers to instruct Chinese students in aviation. An American aircraft manufacturing company licensed to a German concern the patents which are supposed to make American aircraft superior and an officer of the American Armament Corporation at Dayton gives to a retired Brazilian officer the secret results of the tests of a new type of army airplane.

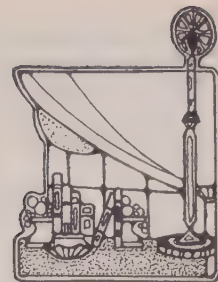
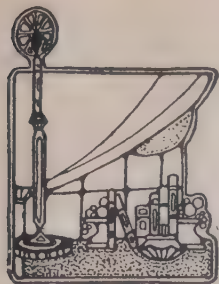
We hope that Senator Nye will carry this munitions probe through to the finish. Every citizen who believes in peace should write the President and his Congressman backing this epochal investigation.



Book Chat

Blood, Steel and Gold

By C. E. LEMMON



THIS issue of WORLD CALL will reach subscribers at just about the time preachers and church school workers are beginning to prepare material for the observance of the Armistice anniversary which falls on Sunday this year. The whole peace movement is in the doldrums so that a united voice and common strategy are needed to whip up enthusiasm. The familiar issues are a little threadbare. It is difficult to interest people in the League of Nations, Kellogg Pact, or other instrumentalities of peace. Something new and vivid needs to be emphasized. Senator Nye has been leading in a sensational investigation of the munitions and armament makers. If one wants plenty of thunder for an Armistice Day sermon it would be well to read up on the current literature concerning armament and munitions manufacturers. It is a fresh accent with many possibilities.

The most noteworthy magazine article of the year was carried in the March, 1934, number of *Fortune*. It was an analysis of the armament industry by H. C. Engelbrecht and F. C. Hayfighen. One reason it commanded such instant attention was that *Fortune* is a business man's magazine and here was a well-written and critical article on one of the greatest of modern industries carrying a heavy load of social dynamite—to use an appropriate simile. This article served to rivet attention on a book published early in the year by the same authors called *Merchants of Death*. It is certainly one of the most important books of the post-war period. The title is arresting, the style simple and clear, the documentation ample but not intruding upon the text, and about a theme which is vital to our civilization. It is a factual story of the leading munitions and armament makers of modern times. There is the record of the duPont dynasty in America, the Vickers-Armstrongs of England, the Krupps of Germany, the Schneiders of France, and the Skoda works of Central Europe. The revelations are startling and the indictments would read something as follows:

1. These companies were all war profiteers. They expanded many fold and their stocks skyrocketed to enormous figures. DuPonts paid 458 per cent dividends during the war and distributed \$17,000,000 in bonuses to officers.

2. The business is honeycombed with graft. Salesmen are paid exorbitant commissions and officials are rewarded for contracts in cynical disregard of common honesty and true patriotism.

3. There is a vicious tie-up between these private munitions companies and governments. Not only are admirals, generals, legislators, and even premiers often stockholders in these giant corporations but also the representatives of these interests constitute a super lobby for preparedness.

4. The munitions manufacturers also own newspapers and other organs of public opinion and are not adverse to fomenting the war spirit by playing upon the fears of the people and thereby encouraging competitive armament races.

5. These concerns have been caught sabotaging disarmament conferences and thwarting peace movements. Particularly flagrant was the episode of William B. Shearer, employed at \$25,000 per year by American shipbuilders to create sentiment against naval disarmament at the 1927 Geneva conference.

6. The munitions makers are strangely impartial in the war business. Not only do they sell to both sides in case of war but also have indirectly at least sold munitions to an enemy country. An amusing incident is given where a captured German cannon placed in a memorial park in England was found to bear the English Vickers trade-mark.

7. The ownership of these munition trusts is interlocking. Schneiders of France own stock in Skoda of Czecho-Slovakia and Vickers have holdings in nearly every armament company in the world. This makes the business a sort of international trust profiting by war and war scares in any part of the world.

Not long after the appearance of *Merchants of Death* George Seldes published his *Iron, Blood and Profits*, a similar exposure of the world-wide munitions racket. Though it is not so well organized, this book contains much the same argument, and, one reviewer remarks, it was "written in a rage." Mr. Seldes is passionate in his denunciation of these dealers in war materials for selling to both sides and to the enemy in times of war, controlling the press, fomenting wars by stimulating mutual fears, and maintaining lobbies to oppose disarmament.

A new biography which promises to be of considerable interest concerns *Zaharoff*, known as the mystery man of Europe, by Guiles Davenport. Here is one of the most mysterious and sinister characters of modern times. Born of Russian and Greek parentage, beginning his career by a questionable financial deal, becoming

(Continued on page 40.)



Genevieve Brown

have been plans for strengthening the work of missionary education, much needed to provide missionary materials called for by the churches in their educational work.

The executive committee of the society in its September meeting called Miss Genevieve Brown of Ottumwa, Iowa, to be executive secretary in charge of general administration, of planning for the creation

Plans for the readjustment of the United Christian Missionary Society in accordance with action of the Pittsburgh convention on the report of the Commission on Policies and Relationships have been in process of working out throughout the year. Significant among changes

of missionary materials and directing general phases of missionary education. Miss Brown accepted the call and began her duties at headquarters October 1. By training and experience she is well qualified to render valuable service in the position.

After receiving a degree from the University of Iowa (with Phi Beta Kappa honors) she taught in high school five years. Since then she has had experience in statistical work, in publicity and advertising, as director of religious education in First Church, Lincoln, Nebraska, as director of personnel and publicity for the Board of Education, and finally as director of religious education in the National City Church, Washington, D. C. In these positions she manifested and developed notable ability in both education and administration, qualities she brings to the service of the churches in her new position. Her coming to the task assigned to her marks an important step in the progress of the brotherhood in its work for the kingdom.

A further factor in the readjustment of the Society and the strengthening of its work of missionary education is the arrangement for Miss Grace McGavran to give her entire time to the work of children. She will spend the major part of her time in St. Louis collaborating with the editorial staff of the Christian Board of Publication in editorial work.

Excerpts from Convention Addresses

(Continued from page 19.)

Harry L. Ice on the Church

We are trying to give to the world a picture of a glorious church, united and happy. It is an unfinished picture. Our task is not done. As you look at the great canvas spread before you and see rough places here and blank places there, do not think that they are the picture; look rather for the golden lines of unity, liberty and loyalty, running through and forming a background for all that is in the picture. These are the essential colors and give great beauty to it. Always remember the picture is not finished. The brotherhood is not a mechanical and wooden thing about which we can say—"Our task is done." Not until He who is the Head of the church puts the finishing touches on the canvas will the picture be completed. Then the church militant will have passed into the church triumphant. We do not know what colors nor what form the completed picture might have but we know we shall be like Him for we shall see Him as He is! Don't mar the beauty of the picture.



C. F. Cheverton

worship God according to the dictates of their own consciences.

Samuel McCrea Cavert on Christian Cooperation

American Protestantism has entered upon an era of integration. For nearly four hundred years following the Reformation, Protestantism was passing through a stage of ever-increasing division. Within the last quarter of a century, however, a new unity is beginning. The new integrative process has been expressing itself in two major ways: (1) in the organic union of various groups of denominations; (2) in the movement for a cooperative and federated unity.



Kenneth I. Brown

The recent progress in the actual union of separated denominations has been far greater than most of us realize. Each of us is aware of an occasional merger that has taken place, but only the historically minded know how many different denominations have been thus involved. The fact is that *no fewer than eleven mergers have taken place in the United States within less than three decades.*

Pension Fund Elects New Trustees

SAMUEL ASHBY of Indianapolis was elected president of the Pension Fund of Disciples of Christ at the quarterly meeting of the trustees, September 14, succeeding Thomas Carr Howe who died in May. Mr. Ashby has been a trustee for thirty-one years and treasurer for the last thirty years. All the while he has served as attorney for the Fund, considering the work itself his compensation, as in the Central Church, of whose official board he has been chairman for twenty years, and in both offices added financial support to personal service.

The Indianapolis bar has always included many able and trustworthy lawyers, including a President of the United States, and any informed citizen will tell you that Samuel Ashby, attorney for some of the city's most important business interests and Corporation Counsel for the City of Indianapolis from 1918 to 1922, is one of the foremost. They will tell you also that he is one of the old-fashioned four-square lawyers who stand by the law as it is and not as they would like to have it.

Indeed, with Samuel Ashby, the laws of Indiana and of the United States, as well as the Ten Commandments, are as absolute as the multiplication table. As long as they stand they must be obeyed. His uncompromising quality was illustrated when he found one of his clients about to do something that Mr. Ashby considered illegal. At once and with vehemence he declared, "You can't do that! Stop at once." The client, unwilling to disregard such a positive prohibition, but still anxious to carry out his plan, inquired of the lawyer's beloved pastor, Dr. Allan B. Philputt, whether there was any way to get his attorney to modify his judgment. Dr. Philputt smiled and dismissed the inquiry with the remark, "The Lord never made but one Samuel Ashby, and then he broke the die."

Naturally the legal steps involved in reorganizing the Board of Ministerial Relief as the Pension Fund of Disciples of Christ and in putting the Pension Plan into operation required much study and



Samuel Ashby

thorough work. Among other things it was necessary to get the legislature to amend the laws of the state of Indiana relating to such matters. All of this Mr. Ashby attended to personally.

O. H. Greist, the trustee of the Pension Fund who succeeds Mr. Ashby as treasurer, has spent most of his life as a public school superintendent. His success in this field, and particularly his interest in the cause of education in the entire state, led naturally to his being made executive secretary of the State Teachers Retirement Fund, a position he filled with credit for over seven years.

Since the close of his work with the Teachers Fund, Mr. Greist has been doing some scientific farming within reach of the city.

His experience with the Teachers Fund has made him an expert in the field of pensions and investments.

A personal sketch of Judge Robert C. Baltzell of the United States District Court for Indiana, a new trustee of the Pension Fund, appeared in September

WORLD CALL.

The death of R. A. Long of Kansas City left a vacancy among the trustees of the Pension Fund that has been filled by the election of F. A. Pruitt of Pittsburgh, Pennsylvania. Mr. Pruitt was born fifty-one years ago in Champaign County, Illinois, son of Elias Pruitt, a pioneer in religion as in agriculture.

After graduating in civil engineering at the University of Illinois and practicing his profession on New York and Detroit tunnels and in the erection of the great Union Central Station and other public buildings in Detroit, in 1917 he shared in the organization of the contracting firm of Hughes-Foulkrod Company, with offices in Philadelphia and Pittsburgh. The corporation is connected with the largest financial interests in Pennsylvania and Mr. Pruitt is manager of the Pittsburgh office. He is chairman of the trustees

of Central Church, Pittsburgh, which is the responsible and policy-forming group of that congregation. His pastor pronounces him one of the most competent and dependable churchmen he has ever known.



F. A. Pruitt



O. H. Greist



Judge Robert C. Baltzell

Human Nature at Des Moines

ABOUT dark the day that the convention opened all of the lights in downtown Des Moines went out, and power that operates elevators was also shut down for more than an hour. Mrs. Effie L. Cunningham, on her crutches, made her way down the back stairs of the Savery Hotel unassisted. J. Allan Watson, Newcastle convention publicity chief, had to walk to the top of *Register-Tribune* building to send out an A. P. story. Mrs. Walter White had to walk up nine flights of stairs, and while she wondered where her husband was, he was in the darkness of the convention hall wondering where his wife was. They found each other some time afterward.

Southern Christian Institute's quartet, heard with favorable comment so often, worked very hard at many odd jobs to earn their transportation to the convention. . . . There seem to have been more people from the Pacific Northwest than for any one convention outside of that territory for many years . . . preachers, laymen and women, all, and yes, babies and children. The group traveled a total of about 150,000 miles round trip. . . . Roy G. Ross sat on the platform while Educator William Clayton Bower of the University of Chicago gave his address. The head of the department of religious education and "Wick" followed the masterful presentation with a manuscript! . . . Yea, even they! . . .

When the plan of unified promotion was approved by the assembled convention, the chairman undoubtedly showed his opinion on the issue, for he exclaimed: "Glory Hallelujah!" . . . Virgil A. Sly attended the religious education luncheon, even though he ruined a plate of salad by sitting in it, just before the luncheon began. . . . While the report of *WORLD CALL* was presented, Graham Frank, convention secretary, called attention to the largest number of subscriptions to *WORLD CALL* ever sent in at one time (seventy from Country Club Christian Church) and related how the woman who was responsible for that was his daughter who was born when the Franks were at Liberty, Missouri.

O. Lincoln Igou, 25, and Miss Nancy Jane Elene DeHart, 22, both of Cedar Falls, learned that Dr. W. F. Rothenburger was to be in Des Moines at the

convention, so they planned to attend—and get married. Both were former members of Dr. Rothenburger's congregations—Mr. Igou, in Cleveland, and Miss DeHart, in Indianapolis. Dr. Rothenburger performed the ceremony that made the couple one on Friday afternoon, October 19, in Central Church of Christ. Mr. Igou is head of the department of music at Iowa State Teachers' College, Cedar Falls, Iowa.

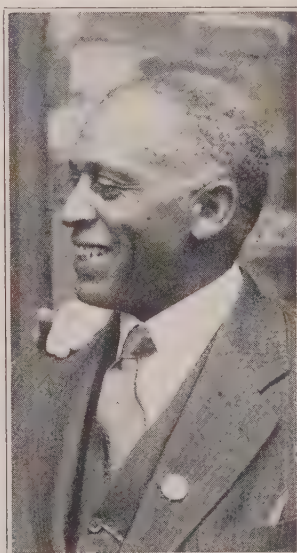


Mrs. Effie L. Cunningham, former secretary of the United Society; Mrs. Anna B. Atwater, former vice-president; Lela E. Taylor, reelected vice-president

Brothers at the convention included Roy C. Snodgrass, Amarillo, Tex., and R. E. Snodgrass, Wichita, Kansas; Roy G. Ross, St. Louis, and Charles Marion Ross, Fort Worth; J. Edward Moseley, Chicago, and W. G. Moseley, Spokane, Washington; Frank H. Kennedy, Richmond, Indiana, and Paul Kennedy, Fayetteville, Arkansas. Among fathers and sons present

were: George H. Stewart of Winnipeg and his son, G. Hayden Stewart, pastor at Winnipeg, Canada; Paul Preston, Indianapolis, and Robert Preston, Chicago; and the two Bells of Oak Park, Illinois. The younger Mr. Bell made the large carving of the Last Supper on exhibition during the convention.

Past presidents of the convention on Saturday of the convention journeyed to the grave of the late Charles S. Medbury and honored his memory by placing a wreath there.



Henry L. Herod, president of the National Negro Christian Church Convention and pastor of Second Christian Church, Indianapolis. Mr. Herod is also superintendent of Flanner House, a settlement house project in the same city

The parents of H. L. Herod, president of the National Negro Christian Church Convention, were members of Cane Ridge Meeting House, near Lexington, Kentucky, the most famous of all the early Disciple congregations in that state.

W. F. Turner, Washington and Northern Idaho state secretary, preached in La Belle, Missouri, the Sunday before the convention opened. It was in that church, and from the same rostrum that Mr. Turner preached from this time, that Edgar DeWitt Jones of Detroit, preached his first sermon under Mr. Turner's direction.

When the invitation was given at University Church, Des Moines, following a sermon delivered by Edgar DeWitt Jones of Detroit, Michigan, two people went forward to take membership. It developed that they came from Central Woodward Church, Detroit—a happy coincidence.

Liberty, Loyalty, Unity

Abstract of an Address by George H. Combs, on "The Mission of the Disciples," delivered at Des Moines Convention, Sunday evening, Oct. 21. Abridged by J. Edward Moseley.

FOR many years Kansas City has had a minister of rare literary qualities. He was at one time pastor of the Independence Boulevard Christian Church and has for many years led the great Country Club Christian Church. His most recent book, *These Amazing Moderns*, shows discriminating insight into contemporary writing.

Dr. Combs believes that the Disciples, therefore their message, have changed from that of a hundred years ago. "At least," he says, "I hope we have, for growth is the law of life and growth is change." He suggests that although a message to this age must be rooted in the past, yet it must be one "that blossoms in the sunlight of the present day." If modern Disciples attempt to copy the actions of our fathers, or repeat their utterances, they "will not stone us . . . they will just walk out on us."

"We know, or, at least we ought to know more than our fathers knew. . . . Surely a century should have taught us something. . . . To hold that our illustrious forefathers have spoken the last word . . . is not the act of humility but the confession of intellectual sterility and spiritual hibernation."

"By merely echoing the words of our fallen leaders we do violence to their spirit and ways . . . nor should it matter to us today what Campbell said, what Franklin said." Yet, this gentleman who through the years has changed like the changes he held inviolate, says: "To conceive that these our forefathers . . . learned all and that nothing is left for us to discover is to be disloyal to their adventuring souls."

He asks, What do the Disciples have that is distinctive to this day, and that makes the Disciples justify their existence? He then analyzes the interpretation of the brotherhood on the usual words of restoration, liberty, loyalty and unity for their values.

"I think none of us would claim that the level of the lives of the members of our communion is one whit above the level of the members of other Christian churches. . . . Restoration? Yes, but we need to know what restoration means." If restoration of the first century church is meant, Dr. Combs adds: "The stones in those first century walls were not always laid either in wisdom or in truth. . . . They were often divided, not united. . . . Some of them even turned the Lord's Supper into a drunken feast. . . . Those churches—at least one of them—the church at Jerusalem—were communistic." He then suggests: "We hold ourselves free to adopt such methods as meet the demands of a growing

institution and of the age in which we live."

"From our beginning, liberty has been our watchword. . . . It must be preserved in the homeland. . . . No institution, no individual has the right to narrow the liberties which are our Christian birthright. . . . Nor can liberty be denied the church's servants in foreign fields . . . let them be free to preach . . . to build in those far places . . . according to the pattern given but according to their visualization of that pattern, not ours."

"Liberty must ever be circumscribed by loyalty . . . loyalty to what? To whom? . . . To the beliefs and the opinions of our fathers? No. . . . To convention, newspaper and pulpit deliverances? No. To Jesus! . . . Yet we have no right to charge with disloyalty those whose interpretations of his will are other than our own."

Unity "is both the explanation of our birth and the justification of our being. . . . With us it is primary. . . . But if we would unite others we must first be united ourselves. . . . Our unity can be preserved only by the recognition that those who differ from us in their interpretations and their usages have the right to such differences." He then adds: "Present-day Disciplesdom, like all other religious bodies, is made up of diverse groups. . . . The only loyalty that should bind is loyalty to Jesus . . . as it is conceived . . . by each church and by each soul."

"There is room in our midst for those who disagree," he says. "The way to closer unification of the Disciples is by the throwing away of labels. . . . Tags are for sheep, not men. Labels are for canned goods, not for Christians. . . . That the Christian world is not moving rapidly toward unification is our burden. . . . Either our unification plea and our program for Christian union must be newly conceived, must be revitalized, or we shall continue to be, as now, comparatively ineffectual."

Dr. Combs believes that all Disciples should recognize the fact that members of all denominations are Christians, that we have to do nothing to make them such. So if they are Christians individually, they are collectively. He says that "a divided church can never Christianize the social order." "Let us highly resolve," he ends, "that so wide shall be our charity, so fervent shall be our loving, that henceforth there shall be no divisions among us."



George Hamilton Combs

The Des Moines Convention

(Continued from page 9.)



W. J. Lockhart

It would be impossible in one article to even mention the score or more of inspiring addresses from the convention platform. Perhaps the finest tribute to the unity and excellence of the program was the fact that an extraordinary proportion of the people attended every session. Although every point of view was represented, a deep sense of unity in Christian brotherhood pervaded the meetings

and the addresses. No convention in years sang with more heartiness, "Blest be the tie that binds."

Greatly contributing to this happy result was the work and the personality of William F. Rothenburger, president of the convention. Beginning long before the convention, when he wrote hundreds of men and women of every opinion asking for suggestions for the program, going through his opening presidential address when he frankly discussed the issues which we face within our own household of faith, and pervading every business session where he presided with eminent tact, fairness and dignity, his contribution to the convention was inestimably great. Those who commented on the orderliness of the dispatch of business, the reverent and seemly conduct of the services of worship and the irenic spirit which reigned over the great multitude coming and going through those long thrilling days, often spoke with appreciation of his superb contribution.

One of the great surprises of the convention came on Saturday afternoon. It was a clear, beautiful afternoon after a cloudy week, and the sponsors of the Youth Sessions were worried. The most optimistic guess any would venture concerning the attendance was two or three hundred. Imagine their surprise when eight hundred of the finest youth in the land crowded into the great auditorium of University Church for the beginning of the program at two o'clock. When religion becomes more exciting than a football game on a Saturday afternoon in late October, you've got something pretty fine.

Increasingly the International conventions are becoming centers of attraction for many kinds of enter-

prises which in a vague way are auxiliary to the main event but which nevertheless have their own useful functions. In former conventions these auxiliaries threatened to become so numerous and so attractive that they imperilled the principal purpose of the gathering. This was not true this year. During the week before the convention both the department of religious education and the women's state presidents and secretaries met in Des Moines for staff meetings. Then for two days before the convention the National Evangelistic Association held their sessions in Central Christian Church, just across the street from Shrine Temple where the convention was to meet. During the convention missionary breakfasts were held every morning, at least two luncheons every noon, and one or more dinners each evening.

The three largest of these affairs each had over six hundred in attendance. The largest was probably the Ministers' Breakfast on Friday morning. Over six hundred ministers crowded into a dining room much too small to hear Dr. George W. Truett of Dallas, Texas, on the profession he loves and adorns.

The Sacrificial Luncheon at noon on the same day had an attendance which was estimated at six hundred, and the World Call Luncheon on the day before was equally large.

One of the busiest persons on the North American continent was T. H. Fraser, genial fraternal delegate from the British churches of Christ, who landed in New York a week before the convention. From that time until he sailed on October 26 he scarcely had a moment's rest. One of the reasons was his desire



T. H. Fraser of England
Fraternal Delegate

to do everything possible to promote attendance at the World Convention in Leicester next summer. Another was the attractiveness of his personality, which drew people to him everywhere, and brought down upon him an avalanche of invitations to speak. A business man with wide connections in Britain and on the continent, Mr. Fraser is deeply interested in the cause of world peace. He is prominent in the League of Nations Union in England and active in the projection of Christian good will through other channels. To him one of the high points of the convention was the passage of the courageous peace resolution.



I. J. Cahill

Convention Elections and Actions

International Convention of Disciples of Christ, Des Moines, Iowa

October 16-21, 1934

Officers International Convention 1934-35

President, Dr. D. W. Morehouse, Des Moines, Iowa; vice-presidents, P. H. Welshimer, Canton, Ohio; Mrs. W. B. Clemmer, St. Louis, Missouri; Carrel W. Flewelling, Decatur, Illinois. General secretary, Graham Frank; recording secretary, Miss Elizabeth Jameson, St. Louis, Missouri; transportation secretary, H. B. Holloway, Indianapolis, Indiana; treasurer, J. H. Nance, Dallas, Texas.

Executive Committee

Terms expire 1935: E. W. Cole, South Bend, Indiana; J. N. Jessup, LaFayette, Indiana; George A. Miller, Omaha, Nebraska; B. R. Jouett, Winchester, Kentucky; Roger T. Nooe, Nashville, Tennessee. Terms expire 1936: John R. Golden, Topeka, Kansas; Mrs. L. N. D. Wells, Dallas, Texas; Mrs. J. M. Stearns, Indianapolis, Indiana; S. M. Davidian, Lima, Ohio; R. B. Montgomery, Lynchburg, Virginia. Terms expire 1937: Harry Hines, Wichita Falls, Texas; H. B. McCormick, Lakewood, Ohio; C. E. Lemmon, Columbia, Missouri; Mrs. C. B. Jackson, Chicago, Illinois; Mrs. C. B. Taylor, Iowa.

Committee on Time and Place

Aldis LeRoy Webb, Long Beach, California; H. B. Holloway, Indianapolis, Indiana; Miss Lela E. Taylor, Indianapolis, Indiana.

Conference on Faith and Order

Delegates: W. E. Garrison, Chicago, Illinois; Hugh B. Kilgour, Toronto, Canada; Harold E. Fey, Indianapolis, Indiana; Herbert L. Willett, Chicago, Illinois; Edwin Errett, Cincinnati, Ohio; C. C. Morrison, Chicago, Illinois.

Alternates: H. C. Armstrong, Anderson, Indiana; J. G. Warren, Los Angeles, California; Edgar DeWitt Jones, Detroit, Michigan; C. F. Cheverton, Los Angeles, California; Fred D. Kershner, Indianapolis, Indiana.

United Christian Missionary Society

President, S. J. Corey, Indianapolis, Indiana; first vice-president, I. J. Cahill, Indianapolis, Indiana; second vice-president, Lela E. Taylor, Indianapolis, Indiana.

(Complete list of Board of Managers and Executive Committee of the United Society will appear in December WORLD CALL.)

Association for the Promotion of Christian Unity

President, Edgar DeWitt Jones, Detroit, Michigan; vice-president, L. G. Batman, Youngstown, Ohio; treasurer, William F. Rothenburger, Indianapolis, Indiana; secretary, H. C. Armstrong, Anderson, Indiana.

Commissioners for three years: J. J.

Castleberry, Cincinnati, Ohio; Paul E. Becker, Des Moines, Iowa; T. Hassell Bowen, Harrodsburg, Kentucky; C. E. Lemmon, Columbia, Missouri; Finis Idleman, New York City; C. C. Morrison, Chicago, Illinois; Hampton Adams, Frankfort, Kentucky; George W. Buckner, Jr., Grand Rapids, Michigan; Herbert L. Willett, Chicago, Illinois.

Commissioner for one year: F. H. Groom, Cleveland, Ohio (succeeding Dr. Peter Ainslie).

Board of Education

Members at large to serve three years: R. H. Crossfield, Birmingham, Alabama; Cleveland Kleihauer, Los Angeles, California; C. E. Lemmon, Columbia, Missouri; Bin T. Smith, Shelbyville, Indiana; J. K. Fraser, Princeton, Illinois; Ray E. Hunt, Lincoln, Nebraska; Resen S. Jones, Des Moines, Iowa; Madison A. Hart, Danville, Kentucky; Judge Jesse Holt, Sherman, Texas; Oreon E. Scott, St. Louis, Missouri; W. E. Jameson, Fulton, Missouri; George H. Stewart, Winnipeg, Canada; Chester B. Grubb, Bloomington, Illinois; W. E. Moore, Bloomington, Indiana; Mrs. Howard Scott.

Board of Review for Unified Promotion

Ministers: Alden Lee Hill, Los Angeles, California; T. H. Mathieson, Colorado Springs, Colo.; Paul Becker, Des Moines, Iowa; George Marsh, Minneapolis, Minnesota; L. N. D. Wells, Dallas, Texas; W. H. McKinney, Uniontown, Pennsylvania; C. R. Stauffer, Atlanta, Georgia; F. C. McCormick, Milton, Indiana; A. H. Wilson, Wilmington, Ohio; J. O. Helsabeck, Richmond, Virginia.

Laymen: Albert H. Martin, Grand Rapids, Michigan; A. D. Stohbar, Savannah, Georgia; Carl Graham, Wichita, Kansas; J. J. Searcy, St. Louis, Missouri; Galt Braxton, Kinston, North Carolina; John Rogers, Tulsa, Oklahoma; Will TeWalt, Vincennes, Indiana; Andrew Amos, Spokane, Washington; Clarence Miles, Lincoln, Nebraska; Charles Manning, Lexington, Kentucky.

Women: Mrs. Hugh T. Morrison, Springfield, Illinois; Mrs. John Gay, Versailles, Kentucky; Mrs. Lin Cartwright, Chattanooga, Tennessee; Mrs. L. J. Eastin, St. Joseph, Missouri; Mrs. I. E. Metcalf, Chicago, Illinois; Mrs. H. L. McKinnon, Cleveland, Ohio; Mrs. Griffin, East Orange, New Jersey; Mrs. E. V. Pugh, Washington, D. C.; Mrs. May Schneider, Cincinnati, Ohio; Mrs. Preston Taylor, Nashville, Tennessee.

Cooperative Council

Albert H. Martin, Grand Rapids, Michigan; Will TeWalt, Vincennes, Indiana; L. N. D. Wells, Dallas, Texas; Harry L. Ice, Kansas City, Missouri; Mrs. H. L. McKinnon, Cleveland, Ohio.

Commission on Budgets and Promotional Relationships

Richard Dickinson, Eureka, Illinois (Succeeding Thomas C. Howe).

National Benevolent Association

The National Benevolent Association made application to the International Convention to become a cooperating organization under the provisions of the constitution of that body and agreed to insert in its By-Laws a provision to submit its reports to the convention and to hold its books, accounts and all its records open to the inspection of the Committee on Recommendations or to the executive committee of the convention between annual meetings, if desired.

Structure and Function of International Convention

Recommended that the committee be continued and enlarged and strengthened. Recommended also that the several state conventions take the work of this committee under advisement and that the structure and function of what our future convention is to be come up from the churches and state conventions rather than down from a committee to the churches and state conventions.

The Liquor Question

In view of the fact that little or no help can be expected toward satisfactory regulation and supervision of the liquor traffic, it was recommended:

1. That temperance education be stressed in the home, church and public school.

2. That educational leaders prepare and make available teaching materials on this subject adapted to various age groups of the church.

3. That a desirable personal and social code for dealing with alcohol be developed.

4. That steps be taken to protect the rural districts adjacent to cities from the evils of cabarets, night clubs, beer halls, etc.

5. That pastors, churches and members be urged to cooperate in all satisfactory methods of liquor control which may be in force in their states.

6. That the Federal Council of Churches of Christ be asked to appoint a commission to make a study of the alcohol problem for the purpose of proposing a permanent liquor policy for the United States.

7. That we commend the work being done by the Board of Temperance and Social Welfare.

Restudy of the Brotherhood

Recommended that the convention appoint a Commission to restudy the origin, history, slogans, methods, successes and failures of Disciples of Christ and pre-

(Continued on page 45.)

Convention Glimpses

PRECEDING the International Convention at Des Moines, there was held in University Church a meeting of state secretaries and presidents of woman's missionary work, at which time plans were formulated for the work of the coming year. There was also discussion of missionary training courses and Miss Ida Mae Irvin, associate director of leadership training in the department of religious education, conducted a five-hour mission study course. These state women elected as the officers of their own organization for the ensuing year, Mrs. R. W. Blosser, president, Mrs. Fay E. Derby, secretary and treasurer and Mrs. June Stanley, vice-president. During this period the homes of Des Moines were thrown open for the entertainment of these women, a hospitality which was much appreciated.

The field staff of religious education also held conferences for a week preceding the convention, considering as a major item the new plan for coordinating religious education, some functions of the Board of Education and of the Board of Temperance and Social Welfare.

The churches and people of Des Moines were royal hosts. The physical arrangements as to hotels, auditorium and exhibit space could not have been better. The weather was ideal except for the day upon which the women celebrated their sixtieth anniversary, when the torrential rains sent people scurrying hither and yon. The pulpits of our own churches as well as those of other bodies were filled by delegates on Convention Sunday.

The treasurer's report of the Interna-

tional Convention showed that the churches last year gave only \$741.60, certainly a small sum to provide oil for the machinery of such a large project as an international convention. Great appreciation is due the officials not only for a splendid program but for the attention to minutest details which add so much to the success of a convention.

Des Moines has been host to three of our annual conventions in the last forty-five years, in 1890, 1916 and 1934. W. R. Warren of the Pension Fund has the distinction of having attended all three—1890 being his first convention and he has missed only five since that time.

To Texas goes the honor for the largest gift from a Bible school, as well as the honor for the largest per capita giving. First Church, Fort Worth, gave \$4,000, while Central Church, Dallas, averaged \$2.97 per capita. The largest gain was made by High Street Church, Akron, Ohio, which gave \$1,388.63, a gain of \$629.04.

Mr. and Mrs. W. A. Shullenberger of Central Christian Church, Indianapolis, Indiana, were chosen as fraternal delegates to represent Disciples of Christ in the United States and Canada at the World Convention in England next year.

Mayor Dwight Lewis, who so graciously welcomed the convention to Des Moines, is an active member of one of our churches in that city and served on one of the committees.

The Committee of Recommendations which considered all business which came

before the convention, reported a larger membership present and more states represented than has been the case for years.

It was reported that up to date five boards, twenty-three state organizations, fifteen to twenty women's state missionary organizations and five colleges have given their approval of the new plan for Unified Promotion.

The Council of Ministers' Wives held a conference on Thursday morning and were entertained by the Priscilla Club with "A Soiree in the Home of Schumann," in the lounge of Drake University, which proved a happy occasion.

The Sacrificial Luncheon, held in the Methodist Church just opposite the auditorium, drew over 600 people, both men and women. Nothing was served but water, and toasts were given on "Living Water," "Bread of Life," "Milk of the Word," "Meat," "Salt of the Earth" and "Fruits of the Spirit," with an additional message by Dr. W. A. Shullenberger on "Abundant Life in Jesus." The offering on this occasion was \$1,279.34.

To commemorate sixty years Mrs. Effie L. Cunningham prepared a vesper service, "A Time of Remembrance," which was used at the five o'clock hour of prayer on Sunday afternoon in Central Church. It was extremely fortunate that Mrs. Cunningham was able to be present and lead this service of song, prayer and readings. During the service the pioneers in the work both at home and abroad were honored, as small candles, representing sixty of this number, were lighted, while larger candles represented Miss Mary Graybiel, the last surviving member of the first band of missionaries sent to India, and the unenlisted women whom we hope to reach, while other candles represented the different types of missionary organizations. Notable among those lighting the candles were Mrs. Anna R. Atwater, Mrs. A. M. Haggard and Mrs. Charles S. Medbury. At the close there was a recessional of the candle bearers down the center aisle of the church.

An exhibit, among many that were well worth while, was "The Room of Remembrance," where documents, pictures and histories of the early days of our woman's missionary work were displayed. Among the most notable articles was the minute books of the C. W. B. M. which contained the minutes of the first day of its organization, October 21, 1874. There was also a picture of Mrs. Caroline Neville Pearre as well as some of her hand-written letters, a bust of Jacob Kenoly and record books of some of the state organizations.

A service which was greatly appreciated by delegates to the convention, and by friends at home to whom copies



Registering the delegates at Des Moines



Rowe of Africa Smythe of China
Yocum of Foreign Department

were sent, is the miniature edition of *The Christian-Evangelist*, which was presented at the close of every night session with the exception of Sunday. This was made possible by the courtesy of The Christian Board of Publication and through the untiring efforts of Willard Shelton, acting editor of *The Christian-Evangelist*.

Among the oldest people attending the convention were Mrs. C. B. Scott, of Cleveland, Ohio, ninety-one years of age, and mother of Oreon E. Scott of St. Louis, Missouri, and he and two of her daughters, Mrs. J. A. Higbee of Cleveland and Mrs. Jesse Martin of Indianapolis, were with her. Mrs. Jean Neville Campbell of Galesburg, Illinois, sister of Mrs. Caroline Neville Pearre, also near ninety, was presented from the platform. John B. White, eighty-five, of Adel, Iowa, and G. A. Hoffman, eighty-seven, were present in the sessions. Mr. Hoffman attended the two previous conventions held in Des Moines.

Mrs. Margaret Medbury Blackburn, daughter of Mrs. C. S. Medbury and the late Dr. Medbury, was chairman of the local music committee which brought together more than 200 in a robed choir each evening of the convention and for the communion service Sunday afternoon.

One of the most colorful as well as interesting sessions of the convention was the afternoon when the missionaries appeared on the platform, many of them dressed in the costumes of the countries in which they serve. The climax was the singing of a song in unison "each in his own tongue."

Women everywhere are indebted to Dr. Charles T. Paul for his fine address on "Trodden Trails," being a résumé of the missionary work of our women from its beginning sixty years ago, down to the present time.

As always, the communion service was the high point of the convention. The Shrine Auditorium was packed within ten minutes after the doors were opened and an overflow service was held in Central Church, just across the street. The lighting effect on the platform added to the solemnity of the occasion. To F. E. Davison of Chicago, is again due a great deal of the credit for a beautiful

and dignified service. W. E. Moore of Bloomington, Indiana was responsible for the beautiful antiphonal readings.

Elmer Ward Cole of South Bend, as has been his custom for several years, was in charge of the Registration Booth. On Saturday the registration had reached over 2,200 but this did not in any sense represent the attendance on the sessions. Not for years has the attendance at all the sessions been so large or so regular. The morning sessions were well attended and there was not the shifting about so often seen in our conventions. At the evening sessions the auditorium was usually full.

By a beautiful coincidence, the Sunday of the convention, October 21, marked the sixtieth anniversary of the day on which the Christian Woman's Board of Missions was organized.

As usual the Missionary Breakfasts, presided over by Dr. Royal J. Dye, and held every morning at the Savery Hotel at seven o'clock, attracted much attention. Over 1,300 were served and many were turned away.

The WORLD CALL luncheon was one of the largest, with nearly 600 present, and many were unable to obtain tickets. The decorations were unusually attractive, with a huge rainbow in cellophane spanning the length of the speakers' table, with a pot of gold at either end. The women of Des Moines furnished the beautiful flowers which were tinted in



R. H. Miller and Edgar DeWitt Jones

rainbow colors. The play "Keeping Up With the News," was written by J. Edward and Florence Moseley of Chicago, and was presented by the dramatic department of Drake University.

This play will be available after the first of the year for use in promoting WORLD CALL Week.

Much enthusiasm was engendered on behalf of the World Convention next year at Leicester, England, at a dinner

presided over by Dr. W. A. Shullenberger at which the fraternal delegate, T. H. Fraser of London, England, was the chief speaker. Souvenirs of small British and American flags graced the tables.

From Hiram College

APPROXIMATELY one-third of the members of the entering class at Hiram College this year come from the churches of the brotherhood. Euclid Avenue, Cleveland, leads with four, while Franklin Circle, Cleveland, and Hiram Church each have three representatives. Highland Church is sending two young people and most of the other Cleveland churches have at least one student in the class.

From the Indiana churches—Downey Avenue, Indianapolis; First, Fort Wayne; and First, South Bend, freshmen are entering the college. The church at Mount Vernon, Ohio, served by W. J. Foster, has two representatives, as has the Lisbon church of which F. C. Lake is pastor. This is true also of the Cortland and Mantua churches served by G. Van Wingerden and B. M. Derthick. Marion, Central; Akron, Kenmore; Youngstown, First; Girard, First; Bedford, First; Ravenna, First; and the Braceville church, each have one of their young people in this new class.

Among the Hiram freshmen five are the children of our pastors and church leaders. Rachel Tupper, daughter of Charles B. Tupper of Warren, Central, and Robert E. Lee, son of L. E. Lee of the Fostoria church, are young people who should continue to give a good account of themselves. From Cleveland, with enviable school records, come Christine Butchart and Eleanore Spangler, daughters respectively of Franklin D. Butchart, executive secretary of the Cleveland Disciples Union, and Howard Spangler, assistant pastor of the Euclid Avenue Church. Virginia Munro, daughter of Harry C. Munro of Chicago, brings to the college an unusual degree of musical accomplishment.

Margaret Lehman, of the Norwood Avenue Church, Toledo, and a leader in the young people's conferences, is entering Hiram as a junior this year.

Dr. Kenneth Irving Brown, president of Hiram College, is starting a men's class on Sunday mornings this fall. A worship program will be followed with a discussion of moral, social and religious problems. Dean James Spurling and Fred W. Helfer, pastor of the Hiram church, will assist in the class and will take its leadership when Dr. Brown is absent.

Raymond McLain, director of religious education of the Ohio Christian Missionary Society, is offering a course at Hiram during the second quarter on "Principles and Methods of Religious Education." The new study plan, by which the year is divided into four periods of nine weeks each for intensive work, makes it possible for the college to bring in experts like Mr. McLain for a brief but intensive course.

**World Call
Christmas Crusade**
Special Rate till Dec. 31, 1934
\$1.00 a Year

Our Colleges at Work

By H. O. PRITCHARD

Board of Education

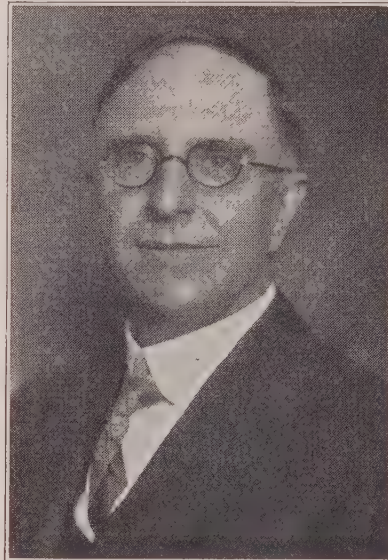
MISS LURA ASPINWALL, student director under the auspices of the Joint Student Committee, made a tour of a number of educational institutions on her way to the Des Moines Convention. The purpose of these visits was to discover the needs of the respective educational centers so far as student work is concerned, and to counsel with those in authority with respect to programs which would be of largest service to the local situation. The places visited were—The University of Illinois, Urbana, Illinois; Eureka College, Eureka, Illinois; Christian College, Bible College of Missouri, and the University of Missouri, at Columbia, Missouri; University of Kansas at Lawrence; Kansas Agricultural College at Manhattan, Kansas; Cotner College and the University of Nebraska at Lincoln, Nebraska; and Drake University at Des Moines, Iowa. She will also visit a number of institutions on her return from Des Moines.

William Woods College Fulton, Missouri

Dr. E. R. Cockrell, president of William Woods College, died at the city hospital in Fayetteville, Arkansas, on the evening of September 13. Dr. Cockrell had entered the hospital three days previous from his summer home at Winslow, Arkansas, to undergo treatment for a circulatory obstruction in his left leg. He was suffering from heart trouble which was the primary cause of this difficulty. The obstruction developed into a case of gangrene, and it was necessary for Dr. Green D. McCall, personal physician of Dr. Cockrell, to amputate the leg in an effort to save Dr. Cockrell's life. However, his heart was unequal to the treatment, and he died some thirty-six hours after the operation was performed.

Dr. Cockrell was well and favorably known throughout our entire brotherhood. He was greatly beloved by those who knew him and he had been very active in brotherhood affairs for more than thirty years. He was prominently identified with Texas Christian University, where he established a department of government, and was a member of the T. C. U. faculty for twenty-two years. He served as mayor of Fort Worth for two terms—1921-1924. In 1924 he was elected president of the Texas League of Municipalities. During his two terms as mayor of Fort Worth, Dr. Cockrell received a call to the presidency of William Woods College and accepted that position. At the last commencement session at William Woods, the college celebrated the close of ten years of successful administration on the part of President Cockrell. During his administration the college made headway in all lines of activity, but particularly advances were made in the field of physical edu-

cation. It is conservative to say that no president of William Woods was ever more beloved by trustees, faculty and student body. The girls of William Woods College looked upon President Cockrell not only as a college president,



E. R. Cockrell

but also as a father, and were constantly seeking his counsel, advice and encouragement.

E. R. Cockrell was born sixty-three years ago in Platte County, Missouri, but at the age of seven, his father took him to Montana where he grew to manhood on a ranch. His early education was obtained from tutors and in pioneer schools. His father was a practicing attorney in Bozeman, Montana. Mr. Cockrell worked on his father's ranch, and became an expert cowboy.

E. R. Cockrell was trained at Drake University, Iowa College of Law, Texas Christian University, and Oxford, England. He held a number of degrees.

The burial took place in Fort Worth, Texas, at which place services were held, presided over by E. M. Waits, president of T. C. U., and in which tributes were paid by Judge Rouer and Dean Colby D. Hall. There was also a fitting memorial service held at Fulton on September 16. His wife, daughter, and a son, are the immediate relatives. For the present Mrs. Cockrell will reside at Fulton.

Atlantic Christian College Wilson, North Carolina

The enrollment in Atlantic Christian College is the largest in its history. It numbers three hundred and four, and President Hilley announced that for lack of room he can take no more. In increasing numbers parents who were former students in Atlantic College are

sending their sons and daughters. This bears testimony to a love and loyalty that is greatly worth while, and is greatly appreciated. The present enrollment includes a number of new names to be added to the list of young men preparing for the ministry.

The college is gratified that every member of the class of 1934 is now engaged in some type of work. Everyone who desired to teach, secured a position.

An addition to the faculty this year is Professor Cecil Jarman who comes as dean of men and assistant in the Department of Religious Education. After graduating from Atlantic Christian College, Mr. Jarman attended Emory University in Georgia where he received his M.A. degree, at the same time preaching for a nearby church. He then attended Yale University for two years, receiving the B.D. degree and also doing work toward a doctorate.

The first reception of the year was given to the student body and faculty by the Wilson Christian Church on Friday evening, September 14.

The Y. W. C. A. "get-acquainted" party was held on Saturday night of the first week. This is given each year by the old students to the new. Each one is tagged with his name and address, and then during the games and grand march which follow, strangers remain strangers no longer, and the student body becomes one big family.

Bethany College Bethany, West Virginia

Up to the time of going to press, Bethany College has enrolled approximately one hundred and fifty freshmen, and one hundred and sixty upper classmen, making a total of three hundred and ten. This is the largest enrollment for a number of years, and is nearly a fifty per cent increase over one year ago.

Professor Rush Carter of New York City has been chosen as a member of the faculty, being director of music. Professor Moos who held this position at Bethany for so many years retired from service at the time of the last commencement.

Dr. W. H. Cramblet spent the summer in the field raising money with which to partially liquidate the current indebtedness of Bethany. He reports encouraging progress and feels confident with respect to the future. He believes the alumni and friends of the institution will meet the present emergency.

Butler University Indianapolis, Indiana

Appointment of Dr. Arthur Holmes, psychologist and biblical scholar to the faculty of the Butler University College of Religion, is the important news from the Indianapolis school.

Dr. Holmes is a former president of Drake University, and for ten years headed the department of psychology at the Uni-

versity of Pennsylvania. He is a graduate of Hiram College and holds his Master's and Doctorate from Pennsylvania.

Fifteen members of the Butler University faculty and administrative staff are listed in the edition of *Who's Who in America*, which is recently off the press. Five members of the board of directors are honored, and ten members of the faculty are included.

Home-coming plans are in the air at Butler University. The traditional celebration will be held on the campus at Indianapolis, Friday, October 19. Several hundred graduates and former students from all parts of the state are expected to return for the event. The main attraction on the program will be the football game between the Butler Bulldogs and Indiana State. The game will be played at night and will be preceded by a gala alumni supper.

With approximately eighty students from all parts of the United States registered, the college of religion recently began its tenth annual session. Two foreign countries, Hawaii and Australia, are represented in the student body this fall as well as such far-distant states as California, Oregon and Washington. Most of the registrants in the college are graduate students who are seeking the Bachelor of Divinity degree.

Butler University will be host to the Indiana Academy of Science in November when the state organization assembles on the campus to celebrate the fiftieth anniversary of its founding. Many prominent Hoosier scientists will attend as well as outstanding men in the field from all over the Middle West.

The October issue of the *Butler Alumni Quarterly*, soon to leave the press, has been dedicated to the memory of Evelyn Butler, Demia Butler professor of English literature, who died this summer. The edition will carry statements of appreciation from university officials and friends. Miss Butler was the granddaughter of Ovid Butler, founder and early benefactor of Butler University for whom the university is named. Memorials will also be included in the issue to Henry Kahn and Arthur Jordan, members of the board of trustees who died recently.

John W. Atherton, executive and financial secretary, recently announced receipt of a check for \$45,000, covering the first installment of the university's share of the estate of the late Arthur C. Newby, Indianapolis business man. The amount will be applied toward Butler's building fund.

According to Mr. Atherton, who was a warm personal friend of Mr. Newby for several years, the donor was intensely interested in Butler University and her welfare. In 1926, when funds were being raised for the new Fairview campus, Mr. Newby gave the university through Mr. Atherton a check for \$50,000.

College of the Bible Lexington, Kentucky

In the October issue of *WORLD CALL*, mention was made of the celebration of the 25th anniversary of the endowment of

the Alexander Campbell Hopkins Chair of Bible School Pedagogy. This celebration was held in connection with a course of alumni lectures given by Dr. Robert M. Hopkins.

We are pleased to present in this issue a picture of three men who have been occupants of the Chair of Bible School Pedagogy. They are in order of their terms of service: W. F. Smith, W. C. Bower, and G. V. Moore who now occupies the Chair. With them is the likeness of Dr. Robert M. Hopkins through whose efforts the Chair was established.

Transylvania College Lexington, Kentucky

In these days when education, like so many other interests, has been gravely and adversely affected by the economic depression, and when schools, colleges and universities are in dire need of funds, and are in some cases asking for government subsidies, Transylvania College has made a remarkable record.

In the year 1933-34, the institution enrolled the largest number of students that has ever entered its doors. The indications are that the enrollment for the present year will exceed by a considerable number the enrollment of one year ago.

Drake University Des Moines, Iowa

Drake University opened its 54th year September 17, with an enrollment equal to that of last year. Full-time students carrying regular schedules total over 1,000. Extension and evening classes are not fully organized, but advance inquiries point to a good enrollment.

The new course in radio is attracting favorable attention. The work is being given in connection with the departments of music and drama under the direction of E. C. Barrett who has had long ex-



George V. Moore, W. C. Bower, W. F. Smith, R. M. Hopkins

perience in radio and theatrical work. The two local radio stations are cooperating and giving students opportunity for practical as well as theoretical work in the class groups. Instruction is given in the advertising phase as well as continuity writing and actual broadcasting.

Dean Herbert Gould of New York City, has been chosen dean of fine arts to succeed Dean Holmes Cowper whose death in July brought a deep loss to the university. Dean Gould is already winning enthusiastic response from the Drake students. His group of songs given at the opening convocation revealed his genial personality as well as his excellent artistry. Dean Gould will be heard in a group of songs

at the opening session of the International Convention.

Miss Marjorie Walker of the University of Minnesota, is the head of the primary training department, filling the position left vacant by the death of Mrs. Ella Ford Miller. In the College of Commerce the secretarial course has been enlarged. A two-year course is offered for students who cannot complete the four-year curriculum. Miss Helen Larson is in charge of the department. Other new members joining the Drake faculty are Miss Edith Goldman and Miss Letitia Walling in the art department; E. W. Swanson in the department of commerce; Russell Glasener in the economics department; and Willard Johnson, dean of men.

The second student assembly of the year was addressed by Dean Alfred J. Pearson, dean of the College of Liberal Arts. Dean Pearson spent the summer in Europe observing political situations. He spoke of his experiences and particularly of his interview with Adolf Hitler.

Phillips University Enid, Oklahoma

Phillips University is rejoicing over the opening which gives a thirty-three per cent increase in enrollment over that of last year. All departments show a substantial increase in attendance. The College of the Bible enrolled one hundred sixty students all of collegiate and graduate rank during the first week.

The past summer witnessed some improvements on the buildings of Phillips. The auditorium has been redecorated and the girls' home has been supplied with new equipment. Miss Ethel Manahan who was formerly a teacher in Phillips University is the new dean of women.

Dr. Bruce Hill, professor of mathematics, died suddenly last summer. He was a first-class scholar and a very useful man. His place has been filled temporarily, pending the selection of a permanent successor.

Professor Wolfinger who was the head of the English department for twenty-two years has become incapacitated by ill health. Professor Henry Grady Rooker, formerly professor of English in Phillips, has returned with his Doctor's degree and becomes the head of the English department.

Lieutenant F. E. Green, A.M., formerly of Indiana University, becomes the new director of the Phillips University Band. He takes the place of Russell Wiley who resigned last summer. The band, under his direction, headed the parade during the celebration of the "Opening of the Cherokee Strip" recently.

Professor J. C. Shirley spent the summer as a naturalist in the Ranger Force at Yosemite National Park. He was also able to put some finishing touches on his Doctor's thesis at the University of California.

Texas Christian University Fort Worth, Texas

The fall semester at T. C. U. has opened with an increase in enrollment
(Continued on page 43.)

Station UCMS Broadcasting

IN THE south side vocal contest of the Chicagoland Music Festival, held recently, Mrs. Rose Page Welch has given third place. Mrs. Welch is thirty years old and a graduate of the junior college of Southern Christian Institute, Edwards, Mississippi, where she took both voice and piano. In Chicago she works one day a week in the home of the professor with whom she continues her study in music. Her husband directs the choir in the South Side Christian Church (Negro), Chicago. He sang second tenor in the Deep River Male Quartet which won first place in the first Chicagoland Music Festival contest in 1930.

We have not learned the result of the final contest in which Mrs. Welch and other Cook County sectional winners competed.

Cyril A. Robertson, a Jamaican who graduated in June from Southern Christian Institute, was fortunate enough to find work in a packing house in Chicago during the summer.

We regret to learn of the serious accident suffered by Mrs. Robert Cowling of Mount Carmel, Illinois, while on her way to Eagle River, Wisconsin, with her family for vacation. All members of the party were injured slightly but the upper part of Mrs. Cowling's right arm was crushed and her left arm broken. She will be in the Wausau Memorial Hospital, Wausau, Wisconsin, for several more weeks. Mrs. Cowling has not missed a meeting of the executive committee of the United Society since her election, and had counted greatly on being at the convention in Des Moines.

The serious deliberations of a recent cabinet meeting of the United Society were interrupted in order to congratulate Alexander Paul of the foreign department on his sixtieth birthday anniversary. We learned that he was born in Belfast, Ireland, and that he first went to China in 1894, where he tutored in the home of Li Hung Chang in Luchow-fu, and became acquainted with our missionaries. He united with the Christian church, took some work at Hiram College and returned to China as a missionary under the Foreign Christian Missionary Society ten years later.

Materials for World Fellowship Meets for this year are being prepared on the theme "In His Steps." Last year thirty-five of these meets were held in sixteen states, with an attendance of 4,200 young people.

In addition to changes in state secretary personnel of woman's missionary societies, as noted recently, we record the following: California, South, Miss

Allena Grafton succeeds Mrs. Mattie Adamson; District of Columbia, Mrs. J. R. Glenn succeeds Mrs. E. M. Reese; Oregon, Mrs. B. F. Shoemaker succeeds Mrs. L. H. Fishburn; Wisconsin, Mrs. G. W. Allen succeeds Miss Ada L. Forster.

Dr. and Mrs. Robert M. Hopkins made a flying visit to headquarters en route from St. Louis to New York recently. Dr. Hopkins has just returned in company with John R. Mott from a series of conferences in Belgian Congo. Following the conference in Leopoldville Dr. Hopkins made the journey with Emory Ross to Bolenge, where they attended the annual field conference of our own mission. Since his connection with the World Sunday School Association, Dr. Hopkins in the direction of his work has visited all but three of our foreign mission fields.

Our sympathy is extended to Mrs. C. M. Yocum, whose brother, Albert France, of West Middletown, Pennsylvania, passed away September 9, after a long illness.

Miss Jessie Asbury, who served as one of our missionaries in Japan for more than thirty years, was a welcome visitor among relatives and friends in her old home, Augusta, Kentucky. Since returning from Japan Miss Asbury has been living in Los Angeles and has found a fine group of Japanese families living near the Vermont Street Christian Church there, among whom she has been working. Over fifty Japanese boys and girls are now in attendance in the Vermont Street Christian Church and Miss Asbury also has club activities among the mothers.

Miss Sylvia Siegfried, one of our missionaries to the Philippines for a number of years, was married early in July to George Van Fossen of Croton, Ohio. They are living in Croton.

The many friends of Miss Vera Adamson are wondering what she is doing since the death of her mother and will be interested in hearing that she is giving up the family home and taking an apartment in Akron. She is continuing the work she has been doing for some time in city relief work. She is associated with the "Family Social Service" work, having a large number of families in one district of the city under her supervision. She is also taking special courses in social service work in the University of Akron.

Announcement has come of the marriage of Isobelle Kelso McBride of Yellow Springs, Ohio, to David Lieutellus Sarvis, September 1, 1934. David Sarvis is a son of Mr. and Mrs. Guy Sarvis, formerly missionaries to China and now connected with Vanderbilt University, Nashville, Tennessee.

Miss Ruth McElroy who was compelled to return from China on account of illness has had her trouble diagnosed as low-grade septicemia and general blood stream infection from acute colds and sinus infections. It is hoped that she may soon be fully recovered.

Our sympathy is extended to Dr. and Mrs. Frank Vierling, former missionaries to China, and now of Knox, Pennsylvania, in the death of their son, Arthur, eighteen years of age, several months ago, word of which has just reached us.

Miss Henrietta Herod, daughter of Mr. and Mrs. Henry L. Herod of Second Christian Church, Indianapolis, and former teacher in Crispus Attucks High School, has received a scholarship through the Municipal College of Louisville, and has entered Chicago University. Her father who is superintendent of Flanner House, Indianapolis, made one of the addresses at the International Convention in Des Moines.

The many friends of Mrs. W. F. Rothenburger, wife of the pastor of Third Christian Church, Indianapolis, have been surprised to learn of a recent serious operation which she has undergone, and from which we are pleased to learn that she is recuperating. Mrs. Rothenburger is a valued member of the executive committee of the United Society and chairman of an important committee to which she gave herself unreservedly for a week with no hint of the pending operation.

When Charles L. Goodell retired as executive secretary of evangelism in the Federal Council of Churches, Jesse L. Bader was elected to succeed him. Mr. Bader has been working in this department for several years. He acquires a title without changing the type of work.

In our Missionary Register for October we noted the death of Mrs. W. P. Bentley, August 13, in Los Angeles, California. Mr. and Mrs. Bentley spent fifteen years as missionaries in Shanghai, China. Mr. Bentley is on the faculty of Chapman College.

Miss Ruth E. Boll, missionary at Allison, Pennsylvania, served on the faculty of the young people's conference in Enid, Oklahoma, last summer, and later visited her home at Watonga, Oklahoma.

We learn that W. H. Hanna, pastor of Knoxville Church, Pittsburgh, has recently been in the hospital for an operation. Mr. and Mrs. Hanna were our pioneer missionaries in the Philippines and both have been members of the Board of Managers of the United So-

(Continued on page 42.)

Missionary Organizations' Own Section

Unusual Missionary Organizations

THE picture on this page is that of the nine young men who are the charter members of a unique missionary organization. They call their society the Four Square Guild and designate the groups as Squads. Their officers have taken their responsibilities seriously and have planned study programs based on the current mission study themes. In addition, they are studying one of the recommended Mission Study books and are becoming acquainted with our missionaries through a study of their biographies.

The officers of this society are: President, William Henry; secretary, Leslie Blease; treasurer, Howard Sparks.

This is one of a group of graded organizations in the Sixth Avenue Church of Christ, Huntington, West Virginia, the others being a Women's Missionary Society, a Circle, a Triangle Group, and a Junior Christian Endeavor Society.

In our church at Centralia, Illinois, there is in addition to the Women's Missionary Society, an organization which has a membership of men meeting regularly for mission study. This society has been in existence for three years; it is composed of about forty men who spend the evening of the third Monday in each month in missionary study and discussion.

The secretary of this society is Ralph O. Buckner of Centralia, Illinois.

In a recent letter to Miss Edith Eberle who has prepared the programs for adult societies, Mrs. C. A. Burch writes an interesting account of the missionary society at Nantungchow, China:

"It was very kind of you to send me such a nice letter and the program material for our little woman's society here. We have made good use of it, though not following the programs by date, as we had already studied India before the program arrived. Mr. Li and I translated a number of the life histories into little one-page stories which were given to different women to read or tell, as they chose. (Mr. Li is our teacher.) We also translated much of the devotional program for the leader of that part of the meeting, as these women are not used to speaking in public and only three have ever led a meeting, but they are willing to read aloud and that will be a start toward getting them to put things into their own words.

Now I will tell you a bit about our meetings and women. It was a bitter, windy day in January when we were to have the first meeting at our home and as the hour approached my faith dwindled, for the Chinese hate to go out in the wind, and most of them live so far. Quite late our pastor's wife arrived, and then plump, jolly Mrs. Ma with purple cheeks and hands. While they sipped their hot tea and thawed out we won-



Young Men's Missionary Society, Sixth Avenue Church, Huntington, West Virginia. Mrs. Elizabeth B. Webb, included in the group, sponsors the organization

dered if we had better postpone our meeting, then in came tiny Mrs. Tsien from the city. She is the wife of the Welfare Center pastor and the one who goes out with me as a volunteer Bible woman. Two other of our Christian women followed her.

We had our devotional service, I explained what the women at home were doing and gave a little history of what has been done by our women there down through the years. We then made some adaptations to conditions here. One thing was that we did not feel we could ask the women to pay dues yet, or to give money, until they understand the meaning and get the spirit of working together with God for the evangelization of the world. Most of them know hardly even the name of other countries, and nothing of the people or even the location on the map. The map you sent has been invaluable in showing them the relation of other countries to their own. We also made a rule that nothing more than a cup of tea was to be served at the meetings, otherwise we knew that it would be an expense which would prevent the women from inviting us to meet in their homes, which is one thing we want to do so as to reach a larger group in different neighborhoods. The five women thought it would be wise to wait until the next meeting to elect officers.

At the next meeting there were fifteen present and they made me president. (I am serving only until they get used to the order of procedure.) One of the hospital nurses is vice-president and the pastor's wife, Mrs. Cheo, is secretary. Our topic was India but it was such a vast subject that we used it for two meetings. Mrs. Cheo led the devotional portion, I had charts of many pictures

of our own and other Missions hung around the room and the map, and a travel map, and had old *Geographic* magazines with pictures of life in India to show. I took them from China to India on the map and gave them statistics compared with China, described parts of the country and the people, showing pictures, especially describing the differences from their own country, as all this was entirely new to three-fourths of them. Then I showed them the position of our own stations. After that six women read the stories prepared, we had a prayer, sang a hymn, and adjourned to look at the pictures on the wall.

Our subsequent meetings were attended by from ten to twelve. We studied Africa and Japan as I had a great deal of material on Japan and thought that for them to realize not all Japanese are militarists would be helpful at this time, when hate is being stirred up. At one meeting the principal of our Girls' School sang a solo and at another a group of nurses sang for us.

Up to the summer all five meetings were held in our home but we hope we shall be invited to other homes this fall. We have so very few Christian women in Tungechow aside from the hospital workers and teachers, who are all busy in the afternoon, that the meeting has to be held after five in order for them to come, and that is too late for the housekeepers with children coming home from school hungry, so we cannot get everybody we would like to have.

I am hoping that you will again send us the program for the coming year because I can use much of it. We will plan to have an anniversary service with you on October 21; really, we shall be through before you get up I suppose.

Programs for Adult Organizations

For the Leader of the December Program

Topic: *The World—A Friendly Neighborhood*

AS WE come to the December program the feel of Christmas is already in the air and in our missionary program we turn as is our custom to the theme of world peace. Certainly when we keep the birthday of the "Prince of Peace" we do well to think of ways in which the world may be brought to his way of living at peace with all men.

The theme this year, *The World—A Friendly Neighborhood*, brings the matter very close to our hearts and makes it seem a very simple thing, just living at peace with our neighbors and remembering that we mean "neighbors" in the widest, most Christian sense. And thinking of peace along these lines is in keeping with the theme of this section of our programs, *Linking the East with the West*. (See page 4 in the *Year Book of Programs*.) As leader you will want to help your group to see this program as a part of this study theme.

The suggested development of the topic is given on page 13 of the program booklet. The devotional study appears in this issue of WORLD CALL and is prepared for us by Mrs. Ora L. Shepherd, our missionary organizations leader. You will want to use this peace worship service, I am sure. It will be necessary to ask people to bring their WORLD CALLS to the meeting so that all can enter into the singing and reading.

The development of the theme includes the following:

1. *The World Is a Family*, carries three illustrations all of which are splendid and well worth reproducing in the meeting. It will likely be best to have three different people tell these stories one after the other. Do not have them read but told as three stories in one series.

2. *A Study in Color*, is a lovely message that you will want to have reproduced by someone who will prepare so carefully that she can give the message in her own words and yet keep as nearly as possible to the message as it is written by one who has experienced that of which she speaks.

3. *Wooden Soldiers*, is a peace play and one that can be used in any group. Only two characters are required. The message is gripping. Not a single society should fail to use it at its meeting.

4. *The Prince of Peace Declamation Contest* carries two selections and the suggestions are that two young people be asked to prepare these and give them as declamations in the meeting. By no means would I attempt to have them read, but used as declamations by young people, they will be most effective.

These four features are all leaflets in your program packet. If you do not

have the program packet, ten cents sent to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, will bring you these December materials.

In addition to these materials your president has received a copy of a World Day of Prayer Program which was on the theme of peace.

See WORLD CALL for the following: December, 1933, an article by Mr. Fey on "The Outlook for Peace" and a lovely Christmas story on neighborhood peace by Helen Welshimer; October, 1934, page 37, two poems on peace by Japanese writers.

In *Selected Poems*, by John Oxenham, you will find a most gripping dramatization for two characters, a man and a woman, *Everywoman and War* and a poem entitled, *To Men of Good-Will—Peace*.

The Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, New York, puts out much splendid peace material.

The National Council for Prevention of War, 532 Seventeenth Street, Northwest, Washington, D. C., carries some fine dramatizations and other good materials.

Much of the material of both these organizations as well as other peace materials may be obtained through the Board of Temperance and Social Welfare, Missions Building, Indianapolis, Indiana.

See the article about "Peace Stamps" in the November *Missionary Organizations Bulletin*.

The December Peace Program ought to be one of the finest and most challenging of the entire year.

"Peace is love for your fellow-man

And for the people in foreign countries

Peace is God's blessing upon the world."

For Your Fellowship Hour

Christmas is usually the keynote of the Fellowship Hour. If there are oriental peoples or other foreign people in your community invite them to be your guests at this meeting. It will put deeper meaning into the Fellowship Hour. Christmas cookies and cakes of other lands help increase the world friendliness-for-the-world feeling. You might have Christmas songs or stories on keeping Christmas in other lands.

Peace Hymn of the World

By Charles Coke Woods

Tune: *Battle Hymn of the Republic*.

Mine eyes have seen the splendor of the promise of the Lord,

Men are beating swords to plowshares in accordance with His Word,

The music of His footsteps by the nations now is heard,
His Peace is marching on.

(Chorus)

Peace and friendliness forever,
Peace and friendliness forever,
Peace and friendliness forever,
Good Will and Peace to Men.

Lift high the shining banners with Good Will in every fold,
Let the angels sing it over as they did in days of old,
To every land in sorrow the glad story shall be told,
Good Will and Peace to Men.

(Chorus)

Let all men live as brothers in the friendliest accord,
Let them know the peace and power that true loving will afford,
Let them put their trust in honor, not in cannon or in sword,
For Peace is come to reign.

(Chorus)

Let thoughts of hatred perish, and let friendships take their place,
Let all men know they're kindred in one common human race,
That all are of one Father and must meet Him face to face,
When these short days are done.

(Chorus)

(NOTE: This hymn is suggested for use in the worship service. Take this copy along to the meeting.)

Woman's Day

"Introducing Japan" is the theme of our very interesting and appealing play for Woman's Day. This play is *not* appearing in WORLD CALL this year, as has been the custom heretofore, but a sample copy will be mailed to every missionary society. Sufficient copies for production may be secured free upon request. Plan to use this play and write promptly for your supply.

No Special Number

WORLD CALL will not devote a special number to Japan. Neither will there be a *Japan Supplement*. But the January and February numbers will devote several pages to helpful materials and suggestions for the Japan study. Reprint pages of some of this material will be available. There will also be special articles, news items and pictures in every number from January to June. Watch this page monthly (beginning next month) for information concerning these Japan materials.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding*

December Theme: *In What Way Does Our Church Share With the Japanese in the United States?*

Worship Theme: *Friendship.*

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

December Theme: *Highways of Goodwill.*

Worship Theme: *Friendship.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1934-35: *Present-Day Pioneers Around the World.*

December Theme: *Disciples of Christ as Pioneers.*

Worship Theme: *The Missionary Message of Christmas.*

Circle and Triangle Christmas With the Japanese

CHRISTMAS customs in Europe differ somewhat from our own but in Japan they follow pretty closely the ideas that we have given them. True, they adapt them to their own situations and it seems to me that we might study today some of the celebrations that they observe. They have tried to make Christmas a time of service—for it surely means the giving of ourselves to others and is the Christian meaning of service. Our Japanese friends are anxious to put that meaning into service, too, for it is a word that is fast being popularized in Japan in the way of public utilities. They call it “sa-bi-su.”

One of our missionaries has sent us the following story of Christmas celebrations in our Northern Station of Akita:

“The girls of the Happy Bluebirds took their offerings of Christmas cheer to three homes. In each place the recipient was an aged person, living alone, in a small desolate place. The gifts were a complete surprise to these old people and they were very much pleased, but their joy was as nothing compared to that of the girls who for the first time had the joy of knowing they were helping, though only a little.

“Another group went to the school for the blind and deaf and dumb. This was our second visit and we hope to make the Christmas visit an annual affair. The teachers and pupils appreciated our coming and to show this they gave a demonstration of their teaching and its results.

“The Bethany Club entertained some Chinese students who are studying in the mining college. One of the members of the club had studied Chinese cooking in her Home Economics course and under her direction Chinese food was prepared and served. This pleased the Chinese guests, and after lunch together we played games and had some music.

“The Pollyanna Club brought Christmas cheer to two very old women. Each of them lived in unspeakable squalor and poverty. The little we could do seemed hardly worth the while but at least we shared a little of the love and cheer that fills our hearts at Christmas time.

“The Esther Club girls went to the Red Cross Hospital and called on some

of the patients and conducted a little Christmas service, and gave each girl a picture of Christ which she could hang by her bed.”

Another missionary has sent us an account of Christmas in Joshi Sei Gakuin which is the Japanese name for the Margaret K. Long school for girls:

“The Christmas season always finds us in the midst of examinations and the girls find it difficult to plan for Christmas as they would like. The celebration usually comprises three special features but this year a fourth was added. One of the festivities is that given by the school Y. W. C. A. Previously they invited the children of the neighborhood or had the sixth-year students of the neighboring primary schools as their guests. Their program was not only a happy, joyous Christmas one but also included a simple talk that explained to these girls, many of whom heard for the first time, the real meaning of Christmas. But this year they had a night meeting to which their parents were invited. A gratifying number came, and the girls fairly beamed with the joy of sharing Christmas with these members of their own families. The girls themselves decided to have a well-known preacher come to give a talk that would link Christmas with the Christ who alone could give them life and salvation.

“Another feature of Christmas is the giving of Christmas cheer to others. Under the direction of the school Y. W. C. A., the girls gave Christmas dinners to several needy families in the neighborhood. As these families will celebrate New Year instead of Christmas, their dinners included the New Year’s rice cakes.

“Then, too, the girls have a Christmas service for themselves. This year they presented quite an elaborate Christmas pageant. It was called ‘In Search of Christmas’ and depicted the Spirit of Christmas visiting many countries to find if still the Christmas Spirit of love prevailed.”

Most of the Japanese churches emphasize the giving of self at Christmas time and the Christmas Sunday is usually made impressive and beautiful by the baptismal service of those whose lives are given to serve and follow the Babe of Bethlehem.

IN CONNECTION with the development of our theme for December why not gather up as many pictures as possible of Disciple Missionary leaders? Your church probably has a framed picture of Alexander Campbell and one of Archibald McLean. From old issues of WORLD CALL you can get pictures of Miss Kingsbury, Miss Boyd and Miss Graybiel who were among the first to go to India; Dr. Macklin, the pioneer to China; the Garsts who were pioneers to Japan; the Dyes, who established our work in Africa; Dr. Shelton of Tibet and others. It might be interesting to mount these separately and hold them up one at a time telling who each is and in what mission field each pioneered. During the social hour they might all be pinned up and the boys and girls given an opportunity to name and locate each one.

If your meeting is early in the month you might like to suggest that each member of the Triangle Club choose a missionary to whom he will send a Christmas card, for there will be time to reach all but the most distant fields. Names and addresses of missionaries now on the field are to be found in the March WORLD CALL. Or if this seems too expensive perhaps the group will work out cooperatively a Christmas letter to send, with a greeting card to some missionary whom they may choose:

Perhaps your group saved their Christmas cards and fancy envelope linings and have not yet used them. Some cards will have very little writing which can be cut off or covered with a Christmas seal. Or if the writing is on the back it may be covered over with a piece of fancy paper. These repossessed cards if finished in time may be sent to our missionaries in Mexico, Jamaica or Puerto Rico for distribution. They might also be sent to one of our Home Mission centers or to the nearest Benevolent Home. If you want to send them parcel post which is less expensive and easier to do *be sure not to write any personal greetings on them* but instead, write a Christmas letter to accompany them telling about your group and your wish that they may know you are wishing them a merry Christmas.

In preparation for your January program be sure to discuss the reading of the books listed on India. It might be a good idea to write down these books and those listed for all the other countries which are to be studied later as a *suggestive list for Christmas gifts.*

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

DECEMBER

On Earth Peace and Good Will

Call to Worship: (By the leader)

Jehovah will give strength unto his people; Jehovah will bless his people with peace. (Psalm 29:11)

And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. (Isaiah 32:17, 18)

They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Micah 4:3)

And I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts. The silver is mine, and the gold is mine, saith Jehovah of hosts. The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts. (Haggai 2:7, 8, 9)

Hymn: "Peace Hymn of the World."
(See page 36 in this magazine)

Prayers: (By four people)

That we may thank God for his blessings to us as individuals and to our country.

That we may possess peace in our hearts and practice good will in all our relations with others.

That the leaders of our nation may live true to Christian ideals of patriotism and make our country beloved by the rest of the world for its fairness and justice.

That all men everywhere shall look above and beyond the signs of fear and suspicion and distrust to a world bound together not by force but by loyalty and service.

Meditation: (By leader)

And in despair I bow my head;
"There is no peace on earth," I said
"For hate is strong and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep,
"God is not dead, nor doth he sleep";

The wrong shall fail, the right prevail,
With peace on earth, good will to men."

(Unknown.)

Song: (To tune of "America")

God bless our native land,
May heaven's protecting hand
Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And national rights depend
On war no more.

And not this land alone,
But be Thy mercies known
From shore to shore,
May all the nations see
That men shall brothers be,
And form one family
The wide world o'er.

Scriptures: (Read in unison or responsively)

Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, And prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. (Psalm 122:6, 7, 8)

Thou wilt keep him in perfect peace, Whose mind is stayed on thee; because he trusteth in thee. (Isaiah 26:3)

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. (Leviticus 26:6)

When a man's ways please Jehovah, He maketh even his enemies to be at peace with him. Better is a little, with righteousness, than great revenues with injustice. (Proverbs 16:7, 8)

Glory to God in the highest, and on earth peace among men in whom he is well pleased. (Luke 2:14)

Blessed is the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. (Luke 19:38)

For he is our peace, who made both one, and brake down the middle wall of partition. (Ephesians 2:14)

And he came and preached peace to you that were far off, and peace to them that were nigh. (Ephesians 2:17)

The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that here-in serveth Christ is well-pleasing to God, and approved of men. (Romans 14:17, 19)

Blessed are the peacemakers; for they shall be called sons of God. (Matthew 5:9)

Reading: (By the leader)

If you want peace, prepare for peace. Believe in peace, sacrifice for peace. Enshrine it among the noblest ideals of life.

Give it a place alongside honor, integrity, truth. Cultivate a passion for it. Dwell on its beauties, worship at its shrine, sacrifice on its altar, and it will come and abide. It may come sooner than we think. Sentiment is stronger than armies. Witchcraft, a heritage of the ages, was completely stamped out in a single decade owing to a change in human sentiment. With the death of Hamilton, duelling was given its deathblow by the sudden precipitation of sentiment which had long been uneasy but inert. So, too, with this growing and widespread sentiment for world peace. The elements seem to be all in the crucible. Perhaps all that is needed is a little more heat, a little more ardor and enthusiasm, to cause the precipitation of the sentiment that will usher in this greatest of blessings for mankind. God grant it—THE PEACE WE WANT:

Not an idle dream, but an energizing reality.

Not mere cessation from strife, but ardent, courageous fellowship.

Not born of fear and cowardice, but begotten of hope and sacrifice.

Not negative, anemic, passive, but positive, vital, passionate.

Not based on policy and selfishness, but the fruit of conviction and service.

Not bought at any price, but won at heavy cost.

Not the submission of the weak, but the bestowal of the strong.

Not just conserving moral values, but achieving spiritual victories.

Not the peace of man, but the peace of God. (Bishop Oldham)

Hymn: "Jesus Shall Reign Where'er the Sun."

Benediction: (By the leader)

Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you. (2 Corinthians 13:11)

And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. (Philippians 4:7)

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. (2 Thessalonians 3:16)

ORA L. SHEPHERD.

Echoes From Everywhere

Encouraging Outlook at Edwards

The Southern Christian Institute of Edwards, Mississippi, one of our oldest and best missionary projects, began on September 11 what promises to be another very fine year. Since 1875 when the school was chartered and started by our Christian Women's Board of Missions, its influence has grown steadily until today it is felt around the world in a very real sense. Students have come from Africa, the Canal Zone, Jamaica, British West Indies, twelve northern states and every southern state. It is very hard to estimate the great good the school has done through all these years.

At the beginning of this school year there were nineteen additions to the church.

Captured by Pirates

When Mrs. George E. Springer started on her trip to America via China, Korea, Siberia and Europe, she did not include a capture by pirates in her plans. With a dozen other European passengers she sailed for Chefoo, China. All other passengers were Chinese or Japanese. Thirty armed pirates disguised as passengers sailed on the ship. They hid themselves in various strategic points on the ship and at a given signal rushed out and ordered all officers and pas-

sengers into cabins. The pirates then took charge of the ship and took it to the mouth of the Yellow River where it was stranded on mud banks. Three junks lying close by were then seized and all baggage, clothing, jewelry and personal effects of the passengers loaded on them. Two ship's officers (British) and four British and 20 Chinese passengers were kidnapped. The ship was in the hands of the pirates for nineteen hours. It is thought that the act of piracy was a reprisal for the action of British cruisers in Chefoo to put down smuggling and to embarrass the Nanking government.

Sarasota Church Making Progress

We have bought the lot west of the church for cash \$240 and are now ready for a house for Sunday school purposes. The church is out of debt to the preacher and everyone else. We will go over the top in our missionary offerings.

I led the city in a union Daily Vacation Bible School; over 400 were enrolled.

W. A. HARP.

Sarasota, Florida.

Doctors Able to Stem Cholera Epidemic

Cholera was very widespread this year and was especially bad in this part of India. The Mungeli doctors did a great work in giving cholera injections. Only three in our Christian community died and the other two cases recovered.

The people ran away from the town, scattering cholera all through the villages, where numbers of deaths were reported daily. Now all is normal again, schools have opened and all are about their work as usual.

STELLA FRANKLIN.

Mungeli, India.

Sharing Their Blessings

The Lake Charles, Louisiana, church paid the way of four young people of its own church to the young people's conference at Camp Windy Wood, and also paid the way of one of the girls from the French field.

W. N. ARMSTRONG.

Lake Charles, Louisiana.

Additions to Dry Tavern Church

Recently six who made the good confession in a meeting at Dry Tavern, were baptized in the Mather, Pennsylvania, church.

The Work Abides

B. H. Melton, state secretary of West Virginia, in writing of happy memories aroused by some historical articles in a recent WORLD CALL, says:

"The mission school of the Christian Woman's Board of Missions at Beckley, West Virginia, *still lives*. Its influence not only abides in our splendid Beckley church, of which Ritchie Ware is the beloved pastor, but in the entire county of Raleigh. The Beckley church and our state society jointly support Paul J.

Smith as a missionary in that county. In recent years he has baptized over a thousand people, organized four churches and serves, the year around, about a dozen others. I am certain that the mission school at Beckley, supported for so many years by the C. W. B. M., is the main cause of our fine work in Raleigh County at this time. The buildings are gone, the organization has disbanded, but the work abides."

Breakfast Honors Treasurer

The annual missionary breakfast of the missionary society of Central Christian Church, Sharon, Pennsylvania, in addition to celebrating the sixtieth anniversary of woman's work, was the occasion for honoring Mrs. Warren Patterson, who has served the society as treasurer for thirty-five consecutive years.

Argentine Women Working for Peace

Miss Zona Smith, whose support in South America was cut off by the United Society at the time of enforced reductions, has remained in Buenos Aires and continues her work among the Argentinian women. She writes of the eighteenth annual Congress of the Argentine League of Evangelical Women. The theme of the Congress was "And On Earth Peace." Over a hundred women were in attendance. The members of the League belong to nineteen different evangelical churches and organizations. A fraternal delegate and three visitors came from Uruguay and twenty from the interior of Argentina. Resolutions were adopted looking forward to an intensive campaign for propagating peace sentiment, and a committee was appointed to draft a petition to be presented to the National Board of Education asking for a reduction of the budget for war and navy, a reduction of compulsory military service, and that the saving thus effected be used in the establishment of more primary schools throughout the republic.

Hidden Answers

1. Who is the new president of the International Convention for 1935?
2. What United Society officers were reelected at Des Moines?
3. Tell the story of the Sacrificial Luncheon.
4. Who was the "rich young ruler"?
5. Who is "richer than a lumber baron"?
6. Who is the new head of the missionary education department of the United Society?
7. What new trustees of the Pension Fund were elected recently?
8. What college president recently died?
9. Where is there a young men's missionary society?



Fred J. Dorney, September 13, 1934, Allendale, Illinois. Devoted member of church and missionary society. Elder of church and teacher of men's Bible class for fifteen years.

Mrs. T. M. Doren, Hamilton, Montana. Charter member of missionary society. Age 78.

Miss Wilmoth Rorer, Fayette, Missouri. President emeritus of missionary society.

Mrs. Charles Chism, Albion, Illinois. Served as president of missionary society for eighteen years and taught a Sunday school class even longer.

Mrs. Millicent Gray, June 25, 1934, Lone Pine, Pennsylvania. Active in church and Sunday school and treasurer of missionary society. Age 62.

Viola Pepper, Massillon, Ohio. Superintendent of Sunday school for years, member of official board, deaconess and president of missionary society.

J. C. Saunders, August 23, 1934, Bonham, Texas. Faithful member, elder and Sunday school teacher of First Church. Age 71.

Mrs. Lucy Wood, Bonham, Texas. Devoted member of First Church and loyal member of missionary society. Age 79.

Mrs. L. V. Davis, September 7, 1934, Sulphur Springs, Texas. Age 80.

Mrs. Ida Marrs Arnsperger, Lexington, Kentucky. Oldest member of Central Church and for years head of the service department of woman's council.

Mrs. Annie Hawkins Moore, Lexington, Kentucky. Active worker in Central Church and devoted to the cause of missions and Sunday school work.

Mrs. Frank Freeman, August 1, 1934, Flint, Michigan. Charter member of church and life member of missionary society.

China Young People's Conference

China this year held its fifth Young People's Conference. The attendance was not so large as usual owing to compulsory military drill which the government has demanded for boys of certain scholastic grade. For the same reason girls predominated over boys for the first time in the history of the China conferences.

Book Chat

(Continued from page 23.)

a high-pressure munitions salesman, accumulating one of the largest fortunes of the world, maintaining friendly relations with Lloyd George and Clemenceau, and being knighted as Sir Basil Zaharoff by King George, he has probably sold munitions to both sides of every conflict of the past forty years.

GUIDING NURSERY CHILDREN IN HOME AND CHURCH. Eva B. McCallum. The Bethany Press. \$1.50.

The author and publishers of this book may well be proud of their accomplishment. It is an attractive book filled with splendid material. The first part deals with the religious needs, guidance and development of nursery children. The second part takes the child in his various relationships, such as church, family, food, toys, playmates, pets, etc. The chapters are not essays but rather simple suggestions of activities and attitudes, with materials to guide nursery workers. There are valuable pamphlets for parents which accompany the suggested programs. The book seems to be very complete. Mrs. McCallum has done a commendable job and her book should be in the hands of all workers in this field.

C. E. L.

SERMONS ON THE LORD'S PRAYER, by Clovis G. Chappell, Cokesbury. \$1.50.

The author joins an illustrious company of great preachers in writing a book of sermons on the Lord's Prayer. This reviewer recalls excellent volumes by Washington Gladden, Alexander McLaren, and Studdert-Kennedy. Dr. Chappell need not apologize for failing to come up to the high mark of these illustrious preachers of the past. The emphasis of Gladden was social, of MacLaren, theological, of Studdert-Kennedy, philosophical. The emphasis of this series is practical. The book is really a practical manual on prayer. The style is direct, the dialect up to date, and the subject matter wholesome and helpful.

C. E. L.

ANTIPHONAL READINGS FOR FREE WORSHIP, arranged by L. Griswold Williams, The Murray Press, Boston. \$1.00.

This book is a collection of responsive readings from the Bible and classic literature. The purpose is "that all souls shall grow into harmony with the Divine." Most of the material excels in religious content.

There are one hundred one selections included. "When a new idea is presented, it shall be voiced by the leader; various developments of the central theme may be voiced either by leader or people." The printing arrangement is excellent: "all responses are indented and the whole selection is placed on facing pages." There is an index of topics, authors and

sources. The binding will appeal to the most fastidious. Primarily, however, the form gives way to spirit.

The compilation of this material is a pioneer effort to broaden the content of this phase of the worship sources. The volume deserves a wide and constant use.

—JOSEPH EDWARD MOSELEY.

ONE-ACT PLAYS FOR STAGE AND STUDY. Eighth Series. Preface by Alice Gerstenberg, Samuel French, New York. \$3.00.

These twenty one-act plays by American, English and Japanese authors all rate high dramatically. There are plays by Elmer Rice, Glenn Hughes, Walter Prichard Eaton, the late Arnold Bennett, and other equally well-known dramatists.

About six of the plays are suitable in subject matter for church groups. The two Japanese plays will give a better appreciation for the folklore and legendry of Japan. "So Long" is excellent for an adult audience. "Portrait of an Old Lady" will be suitable for a Mother's Day program, and "Retreat" gives an interesting side light on old people in "homes."

Royalty on any play in the book (except "The Ides of March") is \$5.00 for one amateur production.

—JOSEPH EDWARD MOSELEY.

TAMING PHILIPPINE HEADHUNTERS, A Study of Government and of Cultural Change in Northern Luzon, by Felix M. Keesing, M.A., D. Lit., and Marie Keesing, B.A., with an Introduction by Theodore Roosevelt, Jr., former Governor-General of the Philippines. (London: George Allen and Unwin, Ltd., Museum Street. 10s, 6d—1934.)

DR. AND MRS. KEESING came to the Islands at the invitation of the Philippine Council of the Institute of Pacific Relations and spent five months working on this study as a part of a more comprehensive research project dealing with "Dependencies and Native Peoples in the Pacific." They did not attempt to include all the million or more non-Christians in the archipelago. They limited their inquiries to an area of 5,350 square miles in northern Luzon.

The striking title of this book may suggest a sensational treatment but the reader who opens the volume with the idea that he will find grinning skulls staring at him from every page will be disappointed. The book might be called "Colonization Problems of the New Philippines' Commonwealth." The authors suggest that it is a discussion of "the colonial problem of the Filipino." It is a carefully documented study of the history and the present economic, educational, moral and religious status of a quarter million of the non-Christian population of the Philippine Islands.

The work of missions receives sympathetic though not detailed treatment. In the foreword acknowledgment is made "to those workers in the various missions who were always ready to share

their valuable experiences" and Chapter VIII sets forth the problem of "Missions and Health Authorities Versus the Old Religion." The margin of the success of the early Roman Catholic missionaries "defined the present boundaries of the Mountain Province." The modern missionary fixes boundaries of a different nature. His work largely defines the cultural lines of demarcation. He so modifies the old religion that fundamental changes in mountain customs may be effected without the use of physical force. How can medical authorities persuade a Tinguian to have an operation to remove a goiter as long as he and all his relatives believe that it is the will of a god that he should have that affliction? How may modern methods of waste disposal be introduced into a Kalinga village if the present insaniitary practices are believed to be especially pleasing to the gods and the ancestors? In introducing the Christian religion with entirely different ideas of the will of God, the missionaries contribute to the whole welfare of the mountaineer. "Most of the missionaries are well-trained men and women, of whom not a few have special qualifications for medical and educational work. . . . The sympathetic approach being made under such leadership gives great promise of success among a people like the mountaineers who are essentially tolerant in their own religious attitudes." (Pp. 226, 227.)

—E. K. HIGDON.

THE CHINESE RENAISSANCE, by Hu Shih. The University of Chicago Press. \$1.50.

THE Haskell Lectures for 1933 by Hu Shih of the National University of Peiping, afford a clear analysis and portrayal of present cultural trends in China, where an ancient and proud civilization has been forced against its will into intimate daily contacts with the new, irresistible civilization of the West.

Within less than a half century in almost every phase of social life China has moved from the age-old ways to the newest ways provided by science and the machine. The vegetable oil lamp was followed by kerosene, by gas, by electricity; wheelbarrows, sedan chairs, horse carriages, have given way to street cars, railways, automobiles and the beginning of air travel. Mothers with bound feet have daughters with bobbed hair. Power factories have begun the irresistible suction of population from farm to city, but high living costs in the city prevent the holding as a family unit every individual of two or three generations. The resulting break-up of the old family solidarity is a profound social revolution.

Old things have passed in China. All things are becoming new. The remaking of a civilization in such complex conditions as obtain today has no precedent in history. The times call for good will among men and mutual helpfulness between nations.

Helps for Leaders of Children's Groups

Thanksgiving Plans

AN OBSERVANCE of Thanksgiving in your children's group offers many opportunities for Christian education. Boys and girls are quick to appreciate the reason for the institution of that first Thanksgiving Day in the life of our Pilgrim Fathers. They are also ready to see the value of a day of Thanksgiving for us in our busy lives when we take time to acknowledge God's goodness to us. Expressing their thankfulness to God is a natural part of their worship experience and they will enter wholeheartedly into plans for special ways in which they can show their loving appreciation of God's gifts to us.

If your church plans to send out baskets of food and clothing to the needy in your community no doubt your group will want to have a part in this. Perhaps they will decide to fill a certain number of baskets and then work out plans so that each individual will feel that he has had a definite part. Or they may decide to bring a certain contribution for all the baskets as, for instance, the vegetables or the fruit. If this is done it should be an outgrowth of conversation about the wealth of material blessings God has given us and our happiness in sharing them with others.

You will also want to join the other departments of the church school in sharing religious education through the special Thanksgiving offering. Boys and girls are quick to realize the value of the church and its teachings in the community. They are glad to share this through the Thanksgiving offering with other groups. The special Manual sent to your department from headquarters has materials which may be used in a variety of ways in your programs. The story "Being Thankful for Sunday Schools" which will appear in the November 4 issue of *Junior World*, in the King's Builders section, will be useful in your presentation and there will be materials in *WORLD CALL* that can be adapted so that your group will want to share in the Thanksgiving offering because they are interested in what it will do for others.

Helps for Leaders of Children's Groups

Material for the November 4 meeting was in the October 7 issue of *Junior World*, King's Builders section, and the "Helps for Leaders" for that meeting were in the last issue of *WORLD CALL*.

November 11—Cease Firing! What That Means (Armistice Day Program)

Detailed plans for a discussion of ways of promoting international peace and brotherhood are given in the King's Builders section of *Junior World* for October 7. Isaiah 2:4 and other passages

make the basis for the program in which the boys and girls are led to think out ways of helping to bring about friendship and cooperation between nations. If you have access to them you will find several programs on this subject in *Trails of Discovery in Mountain and Bayou* and *Trails of Discovery among New Americans* (in the worship section). These books were the intermediate mission study texts a few years ago and may be in your church workers' library. Interesting materials may also be had by writing to the National Council for the Prevention of War, Washington, D. C. From the Public Library you may secure some of the following for supplementary material:

Adventures in Friendliness—M. F. Brown
Adventuring in Peace and Goodwill—Brooks

Adventures in World Friendship—(Committee on World Friendship, 289 Fourth Ave., New York, N. Y.)
Cease Firing and Other Stories—Hulbert
Famous Bible Pictures and Stories They Tell—Elizabeth Bonsall

Far Peoples—Grace Phillips
Good Will Lessons—Elizabeth Bonsall
Greatness Passing By—Niebuhr
Living Together—Dadmun
Peace Crusaders—Anna Bassett Griscom
Peaceways Series—London Friends Book Center

The Children's Story Garden—
Through the Gateway—Boeckel
World Friendship Lessons—Elizabeth Bonsall. (Church Peace Union, 70 Fifth Ave., New York, N. Y. 20 cents. Teacher's Manual 10 cents.)

November 18—Japanese Boys and Girls Share With Others

The story of how Philip called his brother, Nathanael, as told in John 1:43-45 may be used as the beginning of a discussion on why we share the story of Jesus. It is interesting to discover that as soon as the Japanese who came to the United States learned about Christianity they were eager to share it with their countrymen. The new *Biography Set* (Series Two) carrying the story of workers among the Japanese in Japan and also in the United States, has a number of sketches about Japanese leaders who have given all their time and energy to win their countrymen to Christ.

Look through back numbers of *WORLD CALL* in the "Echoes from Everywhere" pages for items about the Japanese in Los Angeles and San Bernardino and you will find mention of projects in which they are sharing with other Japanese. The Sunday school near Compton, being carried on by the pastor and young people from the Los Angeles Japanese Christian church, is a fine example of mission project and has been maintained for twenty years by the Japanese workers. Stories and pictures about this are in recent issues of King's Builders section of *Junior World*.

November 25—For What Should We Give Thanks? (Thanksgiving Program)

In connection with other plans for this meeting you may want to use a discussion of the hymn "America, the Beautiful" which will fit into almost any discussion on Thanksgiving as a national observance. In preparing for this ahead of time a group of boys and girls may like to bring in pictures in color to illustrate the hymn. Or each member of your group may want to bring all the pictures he can find that will illustrate any part of it and each may make an illustrated edition of the hymn. This should not be allowed, however, to take precedence over the central theme of Thanksgiving.

In the Public Library you will find a number of books containing stories and poems especially for Thanksgiving. "Harvest Home" by Whittier, "Father, We Thank Thee" by Emerson and other poems found in the *Trails of Discovery* referred to elsewhere on this page, may be used to add enrichment to your meeting. 1 Thessalonians 5:18 is suggested for use as a basis for the discussion but it might be well to have a number of passages read from the Psalms which express so beautifully our thanksgiving. You will also want to consummate any plans the group has made to share material blessings with others and this should be done in cooperation with other groups in the church.

December 2—Being Like Christ in His Love for God's House

The theme for this meeting offers a good chance to bring in Hoffman's picture of "Jesus and the Doctors in the Temple" and talk about that boyhood incident in the life of Jesus. Bailey's *Religion in Art* or some other such book which you can get from the Public Library will help you to present this and help your group to understand the great reverence of Jewish children for the temple and their interest in religious teachings and observances.

Those Hidden Years, by Oxenham, in which he tells us what he thinks the boyhood of Jesus might have been, will give you excellent story material for this meeting. There are also the New Testament stories of Jesus going back to the synagogue in Nazareth to read there on the Sabbath, and his cleansing of the temple not long before his crucifixion, which may be referred to as giving something of his attitude toward God's house.

The discussion on what our attitude should be when in our church may be made very practical by using the blackboard and chalk to list things which we all like to do in the church which are in accord with its purpose. This might also be a good time to plan ways in which we can help to beautify our church.

WORLD
CALL

The 1934 One-Day Conventions*

Alabama	Nov.	Colorado	Nov.	Indiana	Nov.	Mississippi	Nov.	Oregon	Nov.	Texas	Nov.
Ensley	7	Rocky Ford	7	Wabash	16	Cleveland	19	Hood River	6	Plainview	20
Selma	8	Denver	8	Elkhart	19	Amory	22	Portland	7	Amarillo	21
Decatur	9			Valparaiso	20			Eugene	8	Wichita Falls	23
		District of						Ashland	9		
		Columbia	Nov.	Kansas	Nov.	Missouri	Nov.	Pendleton	23	Virginia	Nov.
Arkansas	Nov.	Washington	16	Hiawatha	5	Neosho	5			Pennington	
Fort Smith	14			Kansas City	6	Springfield	6	Pennsylvania	Nov.	Gap	5
Little Rock	15	Idaho	Nov.	Topeka	7	Kansas City	7	Washington	5	Bristol	6
Texarkana	16	Moscow	21	Beloit	8	Chillicothe	8	New Castle	6	East Radford	7
Newport	19	Caldwell	26	Goodland	9	St. Joseph	9	Braddock	7	Lynchburg	8
Marianna	20	Kimberly	28	Herington	12	Marshall	12	New Salem	8	Danville	9
		Illinois	Nov.	Wichita	13	Moberly	13	Johnstown	9	Kenbridge	12
Northern		Hoopeston	5	Larned	14	Canton	14	Kingston	12	Portsmouth	13
California	Nov.	Paris	6	Parsons	16	St. Louis	15	Canton	13	Richmond	14
Selma	5	Lawrenceville	7			Poplar Bluff	16			Charlottesville	15
Chico	7	Metropolis	8	Kentucky	Nov.			South Dakota	Nov.	Edinburg	19
Richmond	8	Centralia	9	Covington	15			Sioux Falls	16		
Gilroy	9	Springfield	12	Maysville	16	Nebraska	Nov.			Washington	Nov.
		Bloomington	13	Danville	19	Hastings	12	Tennessee	Nov.	Chehalis	12
Southern		Peoria	14	Lexington	20	Lincoln	13	Humboldt	5	Tacoma	13
California	Nov.	LaHarpe	15	Louisville	21	Auburn	14	Memphis	6	Seattle	14
Los Angeles	13	Rock Island	16	Madisonville	22	Omaha	15	Chattanooga	12	Wenatchee	15
Wilmington	14	Dixon	19					Nashville	13	Bellingham	16
Pasadena	15	Oak Park	20	Maryland	Nov.	New York	Nov.	Knoxville	14	Sunnyside	19
Beaumont	16			Hagerstown	20	North Tona-				Spokane	20
Whittier	19	Indiana	Nov.			wanda	14	Texas	Nov.	Dayton	22
San Diego	20	Bicknell	2	Michigan	Nov.	Syracuse	15	Paris	5		
Huntington		Terre Haute	5	Pontiac	19			Dallas	6	West Virginia	Nov.
Park	22	Evansville	7	Mt. Pleasant	20	Oklahoma	Nov.	Palestine	7	Clarksburg	21
Ventura	23	Jeffersonville	8	Petoskey	21	Woodward	5	Galveston	8	Moundsville	22
		Bedford	9	Sparta	22	Enid	6	Beaumont	9	Huntington	23
Canada	Nov.	Frankfort	12	Paw Paw	23	Blackwell	7	Weslaco	12	Bluefield	26
London, Ont.	16	Anderson	13			Oklahoma City	8	San Antonio	13		
		Connersville	14	Minnesota	Nov.	Duncan	9	Austin	14	Wisconsin	Nov.
Colorado	Nov.	Indianapolis	15	Saint Paul	21	Tulsa	12	Waco	15	Milwaukee	21
Grand Junction	5			Fairmont	22	Muskogee	13	Fort Worth	16	Wyoming	Nov.
				Rochester	23			Abilene	19	Cheyenne	9

*This does not include twelve conventions to be held in the Southeast during December.

Station UCMS Broadcasting

(Continued from page 34.)

ciety, Mrs. Hanna having served on the executive committee as well.

Some years ago when Dr. Mary Longdon was almost killed by a panther in Pendra Road, India, it created quite a sensation in India as well as in this country. She will now have to share honors with Miss Zonetta Vance of the same station, who shot a panther between the eyes after it had been caught in a trap.

Two months ago we recorded the death of a brother and sister of Misses Stella and Josepha Franklin of India. Recent letters from them tell of the death of another brother, Arthur, of Daleville, Indiana, which occurred during the same month of July.

Frank V. Stipp, formerly missionary to the Philippine Islands, has been called as pastor of the church at Brea, California. For several years Mr. and Mrs. Stipp have been working with the Filipinos in Los Angeles, and they will continue their oversight of the Filipino Fellowship.

Former residents of Indianapolis are conspicuous in the personnel recently elected to direct the woman's missionary work of Southern California. Miss Allena Grafton, formerly on the faculty of Butler University, becomes the new state secretary; Mrs. Terry King, who for a number of years had charge of sales literature for the United Society, is very fittingly the librarian; and Mrs. Alda R. Teachout, former secretary and head of woman's organizations department of the society, is the treasurer.

Our apologies to the women of Vine Street Church, Nashville, Tennessee, who put on a religious play at the Murfreesboro, Tennessee, church, in old-fashioned costumes. Through an error we credited women of the Murfreesboro church as the performers when we published the picture in September WORLD CALL.

And while we are apologizing, we wish to correct the statement in September WORLD CALL that Miss Chen is president of the Girls' School in Nanking, China. She held the position of principal of that school until coming to America for study. On her return she accepted a position on the faculty of the Bible Teachers' Training School in Nanking. Tung Teh-fu has

held the position of principal of the Girls' School since 1928 and is an outstanding leader throughout educational circles generally in China. After graduating from the University of Nanking, he came to America and studied in the University of California.

Friends of John H. Walker will be interested in the following clipped from *The Big Tree Breeze*, publication of the Civilian Conservation Corps, Eureka, Calif.:

"Company 1905 is proud of its educational adviser, J. H. Walker. Under his able leadership Camp F-30 was the only camp in the entire Ninth Corps Area to be placed on the honor roll by the Educational Adviser of the Ninth Corps Area. He is personally conducting five classes and has recruited a faculty of seven.

"Instruction is given in accounting, arithmetic, auto mechanics, French, geometry, trigonometry, current events and first aid with beginners and advanced classes in shorthand and Spanish.

"Fire suppression, use of tools and allied subjects are given under job training.

"Musical programs have been presented and the educational adviser is perfecting a plan for using the public speaking group in camp talent programs."

A Rich Young Ruler

(Continued from page 7.)

out the revolutionary resolutions which he had vowed as his aim. Then the baptism "In the name of the Father and the Son and the Holy Spirit.—Amen." We had a brief prayer. The wife could not make her words come out, for her heart was too full. Mr. Yoshida prayed in English that God would forgive him for being rebellious these twelve years since he first learned of Christ; that he might be strong to carry out God's holy will and the resolution of the hour, and to be a true and obedient child. We sang another old hymn, and at its conclusion I asked in prayer for a benediction of grace as we parted.

As I walked slowly back to my lodging place I felt that God had planned that I should be in the Orient this summer, that it was he who had made it seem natural that I should leave my family in America, borrow the full amount of an insurance loan, and cross the ocean, in order to perform this sacred ministry for one of his most brilliant and earnest children, and thus have some part in a harvest in whose sowing I had had some share. I had meant to talk with this young friend about the political and economic problems of the Orient. Instead we had kept our conversation fixed on Christ and found that the end was baptism and a dedicated life.

Before leaving this mountain village I arranged that Mr. Yoshida should confer with Mr. Toyohiko Kagawa, perhaps the world's greatest Christian, about plans for setting up a Christian coöperative community, an experiment in brotherhood in the village where this man is the central figure. I also arranged that Reverend Nobundo Oda, the man who I expect some day to be Tokyo's ablest preacher, to co-operate with Mr. Yoshida in a program of preaching in his province. A few days later I asked Dr. William Merrel Vorhies who has given Christian history one of its most definite demonstrations of brotherhood life, to add his counsel to the plans as they develop.

At five o'clock in the morning of August 13, Mr. Yoshida wrote me a note, as my train was to depart at eight:

"My dear Mr. Hunter:

"I am enraptured that my long cherished wish was fulfilled in such a perfect way. Providence is far beyond human surmise. How could I know that, after giving up the hope of being baptized by any clergyman who could understand my ideas, you should come so far for that mission after an interval of eight years? We can never be too thankful to God for everything that happens in the world. Indeed, as you mentioned in your prayer, we can never tell whether illness is a good fortune or a misfortune. In my case I was favored through my long illness to have a more chastened sentiment and to get rid of the superficial view of life which so often poisoned my character.

"Dear Brother: I should like to denote one more meaning in the fact that you

came from the continent beyond the ocean to baptize a sick young man in the Islands. In the present age of turmoil, when everywhere a jingoistic nationalism is so rampant, we need far better mutual understanding and closer cooperation in order to make our world get one step nearer to God's kingdom. History shows that reactionary elements can never get the upper hand permanently. Indeed we can almost discern another undercurrent getting force beneath the turbulent stream which shall mold the river bed with its incessant trickling. Let us never give up hope, but be satisfied to be one grain of sand in the building up of the river bank of the future, even if buried far beneath the ground at present.

"Sincerely your affectionate disciple,
(Signed) TEISHIN YOSHIDA."

College Notes

(Continued from page 33.)

of approximately fifteen per cent, the total as this is written being 719.

Six new faculty members join the university's instructional staff this year. Dr. A. R. Marshall from the University of Virginia is serving as acting head of the department of economics in place of Dr. Edwin A. Elliott, on leave of absence for service with the NRA. Dr. Allen True, University of California, is filling the place in the history department of Dr. Raymond L. Welty, also on leave with the NRA. Professor Keith Mixson and Professor Harold Dybwad are additions to the music department staff, the former teaching piano and music theory, and the latter brass and wood-wind instruments. Thomas Prouse, University of Michigan, is the new head of the men's physical education department, replacing Walter Knox. Howard Grubbs, one of our own graduates, is the new freshman coach, succeeding Leo R. Meyer, who was promoted to head football and basketball coach.

Miss Opal Gooden, A. B., T. C. U., '31, has been named as director of student activities for the University Church.

Two radio programs sponsored by T. C. U. will be broadcast each week over Fort Worth stations. The Youth's Forum, under the direction of the International Relations clubs, will give programs at 8:45 each Friday evening over KFJZ. A T. C. U. half hour will be presented at nine o'clock each Sunday evening over Station KTAT.

Eureka College Eureka, Illinois

Eureka announces an increase in enrollment this fall. The freshman class is forty per cent larger than it was last year.

On Saturday night, October 5, the dramatic department of the college presented Shakespeare's *Midsummer Night's Dream* on the open-air theater. The performance was student directed, with students handling the different units of the work, with the director, Miss Johnson, supervising the entire production. Miss Saddler, the new director of physical edu-

cation for women, had charge of the dancing in the performance.

Dr. Elizabeth Paschal, professor of economics and sociology, is finding herself busy these days giving talks on economic topics before various state branches of the Association of University Women.

John Walker of the class of '28 is the new head of the English department at Culver-Stockton College, Canton, Missouri.

Christian College Columbia, Missouri

Christian College reports a registration of two hundred and twenty-four students. This is an increase of approximately fifteen per cent over last year.

President Edgar D. Lee announces a new director of the department of dramatic art. This position was left vacant by Miss Louise Freeland of Shelbyville, Indiana. Rudolph Charles Bednar of Cleveland, Ohio, has been chosen.

Cotner College Lincoln, Nebraska

For the past month President and Mrs. Aylsworth have been visiting conventions throughout the Cotner area. Either one or both of them participated in district conventions of Nebraska at Edison, Broken Bow, Minatare, Nebraska City and Hebron. They also participated in the state conventions of Colorado at Pueblo, and of Wyoming at Casper.

President Raymond and Mrs. Aylsworth represented Cotner College at the Kansas State Convention of the Churches of Christ held at Emporia the week of October 1. The convention elected L. A. Brumbaugh, Cotner '16, chairman of the convention for the coming year. Mrs. Yandell Beans of Hiawatha, Kansas, a former Cotner student was elected president of the women's missionary society. The convention went on record in approving with enthusiasm the work of our religious education director, Raymond Baldwin, Cotner '28. The convention elected D. F. Cross of Kansas City, Kansas, to succeed himself as Kansas representative on the board of trustees of Cotner College for a two-year term, and Stephen Epler, Cotner '05, of Bonner Springs, Kansas, for one year.

Culver-Stockton College Canton, Missouri

Culver-Stockton College reports an increased enrollment of fifteen per cent. That is one of the largest enrollments in recent years. The faculty has been strengthened and somewhat enlarged by the addition of three members. Miss Ola M. Hartsborn of Ohio, has been employed as professor of foreign language and dean of women. Mrs. Ida L. Freet of Rockport, Missouri, was elected to the position of matron and house mother in Culver-Stockton Hall. John J. Walker of the University of Chicago has been elected head of the department of English.

President John H. Wood attended a dinner and celebration which was given in honor of G. D. Edwards of Columbia, Missouri, on the evening of October 4.

L. C. Tucker, dramatic coach, recently put the cast of *Tommy* into rehearsal and the play was presented on Friday night, October 19.

ANNUITIES

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UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

Japanese Christian Institute

(Continued from page 21.)

selves into a Young People's Church, with its own official board, and assumed a considerable amount of financial obligations. It is interesting to note that a graduate of the first kindergarten class, who had been active in club and church school and is now a promising young business man of the city, was chosen as president of this Junior Board.

The church and its many activities completely outgrew its first home on Wall Street. Finally, in 1929, it was possible through the efforts of the Mission Board and the generosity of California friends to build an educational building on a new site at 822 East 20th Street and many aided with its equipment. Plans were then begun for the new church which was completed in May, 1931. The women's missionary societies and councils of Missouri by \$25,000 of their Golden Jubilee Fund contributed the larger share, to which was added gifts of California friends which made possible a beautiful two-story stucco church building. The Japanese members and friends contributed \$2,500 for furnishings. It has an attractive chapel with a pipe organ, a social hall, a church parlor with a fireplace, parlors for mothers and girls, a game room and a library, besides a playground in the rear, with four lots.

We are grateful to those Christian pioneers who laid the foundation of this

Christian enterprise, and for the fellowship of many American friends with their prayers and financial support; we covet the fellowship of American churches, so that in the end we may together establish the Kingdom of God on earth.

—Reprinted by permission from "The Missionary Review of the World."

Students Are People

(Continued from page 16.)

privileges of the school and why, in particular, boxing matches should be scheduled with schools which would not box with a Negro. Such students, whether or not aware of being religious, in reality have ranged themselves on the side of a God of love and are working for a Kingdom of God where men may live as brothers.

It is this courageous and adventuresome spirit of youth and this ideal of making an old world into a new one that causes students to espouse radical movements, though the numbers who do so are small in comparison with the whole.

"Got any rivers they say are impassable
Got any mountains you can't tunnel
through?

We specialize in the wholly impossible
Doing what nobody ever could do."

Thank God for this dauntlessness and vision of youth! It is the spirit of a

young radical of two thousand years ago who said, "You have heard it said by them of old time, but I say unto you."

There is a great deal of religion even in the most radical student groups though the young radicals themselves would be the first to deny it. There is conviction. There is devotion to causes; there is desire not to save people out of the world but to save the world for people. There is great earnestness in working with those powers which make for righteousness in this world. The numbers of students who are willing really to adventure with God are too small but when one looks at the world about him, he surmises that the numbers of adults who are employed in that way are not too large.

Probably we need, then, not less concern about student life but more concern about all of life. We need the kind of homes that give security and confidence. We need the kind of church schools that will teach a religion that does not have to be unlearned. We need churches that can demand intellectual respect and through which the great ethical and social ideals of Jesus may be realized. We need schools that respect the religious as well as the secular. There must be more wholeness in all living. There must be less playing at life and seeking social advantage all along the line. We need the honesty of youth in all of life, and the discerning sensitiveness of Jesus in discovering our relationships to the universe and to all men.

Mrs. Bartlett Dies



WE HAVE to record the homegoing of one of God's noblewomen in the passing, October 1, of Mrs. Elizabeth Bartlett at Columbus, Ohio. With her husband, S. H. Bartlett, she shared the labors of pastorates of the churches at Painesville, Elyria, Cambridge and Lancaster, all in Ohio; and the responsibility of a period of six years in the Jamaican mission of the United Christian Missionary Society.

Mrs. Bartlett was president of the Ohio Woman's Missionary Society for three years and a member of the state board many years. Always and everywhere she was the faithful, devoted Christian worker, the friend of old and young. Among her many ministries of good, her passion for missionary work was central.

The sympathy of the entire WORLD CALL family goes out to Mr. Bartlett, whose eight years as state secretary of Ohio were a notable contribution to our cause in that state, and to the son and daughter who survive her.

Convention Elections and Actions

(Continued from page 29.)

sent these findings to subsequent conventions for consideration, looking toward a more effective and a more united program. The Commission is to consist of twenty members proportionately representing the varied phases and schools of thought and the institutional life among us.

National Rural Church Commission

Believing that the rural situation requires an enlarged and strengthened national commission, it was recommended:

That the National Rural Church Commission shall consist of the following representatives of our brotherhood life: six pastors of churches in the village or open country, two state secretaries, two members of college faculties, two members of the home department of the

United Society, two pastors in cities adjacent to the problem involved, a representative of each state rural church commission to be selected by each state commission and advisory members to be selected by groups of our brotherhood life interested in the rural church.

Child Labor Amendment

Recommended that the convention stand unalterably opposed to the exploitation of the childhood of the nation in mills, factories, industrialized agriculture and industrialized home work and sweat shops; that we favor the ratification of the Child Labor Amendment in those states where ratification has not been accomplished and thereby make permanent the protection of children now temporarily protected by NRA provisions.

Laymen

Noting the absence of any great number of laymen in the convention, it was recommended that each state convention be asked to select two laymen and that those thus selected get together at the next international convention and work out some plan whereby there may be a more active participation of our laymen in brotherhood activities.

Trained Leadership for Negro Churches

In view of the fact that colored students do not have an equal opportunity with white students for ministerial training, it was recommended to the graduate schools of our brotherhood that action be initiated with the opening of the school year 1935-36 to correct this.

Evangelism

It was recommended that the convention appoint a Commission to study the whole field of evangelism, including the scriptural appeal, methods and all other phases germane to the subject. Five members of the Commission are to be appointed by the National Evangelistic Association, five by the department of evangelism of the United Society, five by our Christian colleges and six from the brotherhood at large.

Motion Pictures

This convention records hearty sympathy with the aims and objectives of the League of Decency sponsored by the Federal Council of the Churches of Christ in America and other religious organizations designed to improve the moral quality of motion pictures, and asks all pastors and churches to cooperate in the campaign and to present the matter to their congregations at the first opportunity.

War

The convention went on record as unalterably opposed to war as a method for the solution of international disputes and pleaded for immediate ratification of the World Court protocol. Believing that the League of Nations provides the only world forum for the discussion and arbitration of the problems which lead to war, the convention commended the approaches which our government has made to further cooperation with the League

"FORTY YEARS IN MAKING CANNIBALS INTO CHRISTIANS!"

Charles W. Abel of Kwato

By Russell W. Abel

THE RELIGIOUS BOOK CLUB BULLETIN says: "The story of thrilling life in a little-known corner of the world. His life, strangely and tragically enough, was terminated by a motor accident, but the story of his astonishing and peculiarly successful career will travel the roads of the world for years to come."

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and asks our government to state on what terms it would be willing to join a revised League of Nations.

Race Relations

It was recommended:

1. That we ask our churches and ministers to make a thorough study of the race problem in their local communities,



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with a view of developing closer relations with Christians of other races.

2. That we ask the executive committee of the International Convention to approach the committee of the National Convention of Negro disciples for the purpose of proposing simultaneous conventions in the same city.

3. That we ask the committee on program and arrangement to take into consideration the care and entertainment of our Negro brethren in making arrangements for future conventions.

4. That we deplore the discriminations and injustices against Jews, Orientals and other races in this country and abroad.

5. That we petition Congress to amend the immigration law of 1924 to permit aliens of oriental origin to enter the United States upon the same terms as are offered to individuals of other national or racial origin.

Day of Prayer

The convention went on record as approving the general observation of a quarterly Day of Prayer in the churches, beginning December 30, 1934, and on each fifth Sunday thereafter during 1935.

Unified Promotion

It was recommended that the Commission and Committee of Nine continue the work of presenting the plan to those boards and institutions which have not yet taken action on the plan: that when, in the judgment of the Commission on Budgets and Promotional Relationships, a sufficient number of boards have taken favorable action to warrant putting the plan into effect, it instruct the boards which have voted to cooperate that the plan is to go into operation; that those boards which may not see their way clear to enter the plan at present, continue to study it and confer with the Commission on Budgets and Promotional Relationships with a view to resolving any difficulties which may be in the way of their entering at present: and that it is understood that such boards will continue

to present their budgets and askings annually to the Commission on Budgets and Promotional Relationships for review and approval as is now being done.

Note: The recommendation concerning Educational Coordination will be found on page 8.)

Saving the Babies of China

LUCHOWFU baby clinic has one hundred and seventy babies registered now besides the forty-seven babies the clinic helps at the East Gate Orphanage. Mrs. D. S. Corpron says that she supposes there are *only* ten thousand babies in Luchowfu so they have made a good start toward cleaning them up. She covets more soap and wash cloths!

Mrs. Corpron gives some interesting case histories showing how worth while this work is:

"Mrs. Wen came to our first clinic three years ago. She was a pretty, young-looking woman but uneducated. Her husband was doing work in a French University. She had three babies, all of them with bad cases of scabies. The disease had gotten a head start and she was helpless. Her tiny baby, a month old, was worst of all. His skin was so tender that the tiny scabies mite found easy burrowing. His hands and feet were covered with huge pustules. We gave him a bath and then covered the little body with sulphur ointment after rubbing off all the scabs. Then he would sleep on the table while his mother bathed the two older children. All winter long she came faithfully, and how we all rejoiced to see the little bodies heal up! That was three years ago. She still comes and brings the two youngest. The oldest boy is now in school. She has learned how to keep her family clean and has never had a recurrence of the disease. One day she undressed her little girl and I weighed her—21 lbs. Then I took the pile of padded garments she had discarded and it weighed 7 lbs. Poor baby, carrying so much around! If she fell over she could not get up. We persuaded Mrs. Wen to take off one coat, but I could see she was worried and I suppose she thought we could not realize how cold her house was since we lived in heated houses.

"Mrs. Pun, a shoemaker's wife, lives just across the way from the woman's center in a tiny little shop about six feet square. Here they work and eat and the baby sleeps. Her husband was a tubercular case and an opium smoker. One child died from meningitis, a second was saved by early treatment. This gave her faith in the foreigner. She brought her little girl regularly to be bathed. The next year her husband died and in that same week she had a new baby! We persuaded her to register him and gave him his first bath. He is a lovely big fat boy now, weighs 23 lbs., and is not at all afraid since he has been brought every week. The oldest child is now in our church Sunday school.

"Mrs. Du has been with us three years. She is young, refined and attractive. She registered one child—a little girl—about

An Invitation to Disciples of Christ

At the present time the Christian Board of Publication is serving more of our Sunday schools than at any previous period in its history.

The steady, sustained growth in the number of churches accepting our services has been continued even during the three years of this depression.

This unusual record can be explained only on the basis that our people have recognized the value of our productions.

They have recognized that no religious publishing house has a higher reputation for quality of lesson materials and for willingness to adopt any forward-looking program to improve these materials.

If your school has not yet adopted the services of this house, let us offer our facilities.

May we invite you to join the thousands of schools already numbered among our friends?

Christian Board of Publication

St. Louis, Missouri

Receipts for Three Months Ending September 30, 1934

United Christian Missionary Society
From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	\$13,581.09	\$ 1,074.55	\$3,107.85*	\$ 190.00	\$ 235.00*
Sunday Schools	4,192.49	1,690.05	155.77*		10.00*
Christian Endeavor Societies	370.98	4.83	28.65		
Missionary Organizations	46,840.41	522.78	2,233.13	60.00	59.50
Individual	1,646.90	1,653.39	148.60*	1,191.00	476.50
	\$66,631.87	\$ 4,945.60	\$1,150.44*	\$1,441.00	\$ 291.00

From Miscellaneous Sources

Bequests	\$ 1,655.02	\$ 50.00	\$1,155.02		
Interest (U. C. M. S.)	10,681.73		2,463.69*	\$ 757.89	\$ 107.04*
Receipts (Old Societies)		9,304.19			1,273.90*
Interest (Old Societies)	5,248.73		2,804.84*		
Home Missionary Institutions	7,695.44		2,090.53		
Benevolent Institutions		11,209.12			
Annuities				8,750.00	7,700.00
WORLD CALL Subscriptions and Advertising	5,211.94		2,074.03		
Literature	4,910.22		312.09		
Miscellaneous	9,594.21	288.84	1,308.67	302.55	221.10*
	\$44,997.29	\$20,852.15	\$1,671.81	\$9,810.44	\$6,097.96

Board of Education and Cooperating Colleges

Churches	\$1,001.90	\$71.55*
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*Decrease.

The Missionary Register

Missionaries Returning to the Field

Miss Buena Stober, Africa; SS, "Pennland," Red Star Line, New York, November 2.
Mr. and Mrs. W. B. Alexander, India; SS, "New York," Hamburg-American Line,
North German Lloyd, New York, December 13.
Miss Anna B. Cowdrey, India, will probably sail with the Alexanders.
Miss Caroline Pope, India; SS, "President Johnson," Dollar Line, San Francisco, January 4.

Missionaries Arriving from the Field

Miss Anna K. Bender, India; returning to America this fall.
Mr. and Mrs. S. S. McWilliams will leave Argentina the latter part of December.
Dr. and Mrs. L. F. Jaggard, Africa; may leave for America in January or February.

Deaths

Mrs. C. L. Elliott, Napa, California, Mother of Vida Elliott of India, in June or July.
Arthur Franklin, Daleville, Indiana, brother of Josepha and Stella Franklin, India, July 18.
Mrs. S. H. Bartlett, Lancaster, Ohio, formerly missionary to Jamaica, October 1.

two months old. She was thin and fussy and covered with scabies. Mrs. Du said, 'The water must be bad here. We never had any itch like this in Nanking.' We explained its cause to her and she was clever enough to learn how to sterilize her bedding, clothes, etc., and was willing to treat everyone in the family. We soon had the scabies cured on her baby. It was a very thin baby so we taught her how to give it egg, green vegetables, bean curd, oranges, etc. Now the little girl is a big, fat three-year-old, one of our prize babies.

"Mrs. Wu from the telegraph office comes regularly and brings two other families from the same place. She has two children, a little girl of three and a tiny baby boy four months old. We gave him his first bath when he was thirty days old. He surely needed it! He had an umbilical hernia which we bound down tightly with

adhesive for a month and it is all gone now. He has grown from seven pounds to thirteen and is a big, fat boy now, his mother's pride and joy. She is still afraid to bathe him and always begs for a student nurse to help."

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The Last Page

This Conductor Could Write Editorials!

"Fare." The passenger paid no attention to the conductor's demand. "Fare, please." Still the passenger was oblivious. "By the ejaculatory term 'fare,'" said the conductor, "I imply no reference to the state of the weather, nor even to the quality of the service vouchsafed by this philanthropic company. I merely allude, in a manner perhaps lacking in diplomacy, but not in conciseness, to the monetary obligation incurred by your presence in this vehicle, and suggest that you liquidate." And then the passenger woke up and produced his dime.—In *Epworth Herald*.

Don't Kick; Remember the Mule

We recall one mule in the old plantation days who, when given a day off in the pasture, would soon stop eating grass and violently thrust his hind feet into the air as if he were attacking unseen enemies. A colored boy looking at him one day, said:

"Dat der mule is jest naturally sich a kicker dat when he got a chance to eat grass he stops and kicks jest ter keep in practice."

And there are some church members just like that mule. They are so afraid they will get out of practice that they kick when they are off for a picnic or a day's rest.—J. M. ROWLAND in *Christian Advocate*.

Pufftily Good Reason

Chlorine, the colored maid, had announced her intended departure.

"What's the matter, Chlorine?" asked her mistress. "Aren't your wages sufficient? Don't we treat you right?"

"Wellum, de wages is all right, an' mostly you treats me right, but de trouble is dis: Dere am too much shiftn' of de dishes fo' de fewness of de victuals."

'Rithmetic Difficulty

The third-grade teacher had given the class some problems in adding dollars and cents.

Johnnie seemed to be having some difficulty so the teacher asked him what the trouble was.

"I can add the dollar signs, and the zeros just fine," said the lad, "but I get all mixed up with the numbers."

Julius Roar is sorry because he has not made the *Who's Who* book to notable people.

"I've been busy all of my life trying to keep my name in the telephone directory," he said.—*San Diego Union*.

Insult to Injury

The dentist had just called on one of his clients to try to collect a bill for a



Prayer of the Immigrants

God of the nations, who from dawn of days

Hast led Thy people in their widening ways,

Thro' whose deep purpose stranger thousands stand

Here in the borders of our promised land:

Thine ancient might did break the Pharaoh's boast,

Thou wast the shield for Israel's marching host,

And, all the ages thro', past crumbling throne

And broken fetter, Thou has brought Thine own.

Thy hand hast led across the hungry sea

The eager peoples flocking to be free,

And from the breeds of earth, Thy silent sway

Fashions the nations of the broadening day.

Then, for Thy grace to grow in brotherhood,

For hearts aflame to serve Thy destined good,

For faith, and will to win what faith shall see,

God of Thy peoples, hear us cry to Thee.

—W. RUSSELL BOWIE.

full set of false teeth he had made for him about a year before.

"Did he pay you?" asked his wife.

"Pay me!" echoed the dentist, scornfully. "Not only did he refuse to pay me, but he actually had the effrontery to gnash at me—with my teeth!"

It Happened in Yellowstone Park

"Have you seen Old Faithful?" a tourist was asked.

(Hesitatingly to her husband) "I don't remember. Have we, dear?"

Gazing at Old Faithful in its quiescent stage, a woman asked, "When is the geaser going to flush again?"

"It's been a long and tiring journey," said an Englishman to a Scotchman, as the London-Aberdeen express neared its destination.

"Aye," agreed the Scotchman, "an' so it ought to be for the money."

Enough to Make the Eagle Scream

The bulletin board of a certain Pittsburgh church announced the following:

"During August and until September 10 all services and other activities will be omitted."

"N.R.A. We Do Our Part."

The U.C.M.S., having a hurry-up order for books, wired to the publisher in Boston, "Ship today ten *How to Use Japanese Women* to Mrs. Carl Magnuson, Columbus, Ohio."

The Indianapolis telegraph operator sent in this one:

"Got anything on *How to Handle American Women*? I've never got my wife tamed even after fifteen years."

Ponder This

When a garage man makes a mistake, he adds it on your bill.

When a carpenter makes a mistake, it's just what we expected.

When a preacher makes a mistake, nobody knows the difference.

When a lawyer makes a mistake, he gets a chance to try the case all over again.

When a judge makes a mistake, it becomes the law of the land.

When a doctor makes a mistake, one sends flowers.

But when the editor makes a mistake —*Good-night!—Selected.*

The absent-minded missionary said: "In China, dear friends, human life is regarded as of slight value. Indeed, if a wealthy Chinese is condemned to death he can easily hire another to die for him, and I believe many poor fellows actually get their living by thus acting as substitutes!"—EZRA, in *Methodist Recorder*.

Absolutely Superlative

"Ah," boomed the vicar genially, "how pleasant to see you again. And is this your most charming wife?"

"This," said his former curate reprovingly, "is my only wife."

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At the Des Moines Convention
World Call Launched Its

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Church Bulletins—25c per hundred. Four new 1934 Stewardship Church Bulletins with pages 1 and 4 left blank, and pages 2 and 3 containing stewardship material. They are printed on mimeograph and enamel finish paper. Order all or any combination.

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